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Kātyāyana-Śrautasūtra

(Text With English Translation and Notes)

Ganesh Umakant Thite

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Kalyāṇa-Śrautasūtra

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ABOUT THE BOOK

Kātyāyanaśrautasūtra belongs to the White Yajurveda which is very popular in northern India. Kātyāśs is a comparatively young text among the numerous Śrauta-Sūtras. The Śrautasūtras deal with the solemn sacrifices like Agnihotra, New and Full-moon-sacrifices, Four-monthly sacrifices, and Soma-sacrifices. Among the Soma-sacrifices are included the famous sacrifices like Agniṣṭoma, Vājepeya, Aśvamedha and many long sacrificial sessions. Kātyāśs deals with these Śrauta sacrifices in a systematic manner. For religions and cultural studies on ancient India the text is very important and useful. The vedic rituals are rather neglected by Sanskrit scholars. The present text along with translation and notes will make ritualistic studies more possible on the part of scholars.

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Kātyāyana-Śrautasūtra

Text With English Translation and Notes

VOL. I

by
GANESH UMAKANT THITE

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INTRODUCTION

Kātyāyanaśrautasūtra is a comparatively late text. The style of this Sūtra is more refined, uniform and systematic. The author seems to have been influenced by the Jaimini's Pūrvamīmāṁsā-Sūtras. The author may have belonged to the same family as the famous author of the Vārttikas on Pāṇini and possibly must have lived in the second half of the 3rd century B.C. The author likes to insert justifications of the rituals enjoined, to enter into pros and cons of the discussions (For the text see in seneral J. Gonda, *Sūtra literature,* Wiesbaden, 1977, p. 528-529).

The text of the Kātyāyanaśrautasūtra has been edited earlier by A. Weber (along with extracts of the commentaries by Karka and Yājñikadeva), Berlin, 1859; by V.P. Madanmohan (with Karka's commentary) (Benaras 1903-1908) and by Vidyadhara Sharma (Benaras, 1931-1933).

I have used the edition of Weber for the text of the Kātyāyanaśrautasūtra for my translation.

The Contents of the Kātyāyanśrautasūtra are as follows:–

Paribhāṣās (Adhyāya I); Full and New moon sacrifices (Adh. II-III). Piṇḍapitṛyajña, Dākṣāyaṇa etc ; Āgrayaṇa, Agnyādheya, Agnihotra (Adh. IV); Cāturmāsya-sacrifices (Adh. V). Animal-sacrifice (VI); Agniṣṭoma (VII-XI); Dvādaśāha (Adh. XII); Gavāmayana (Adh. XVI-XVIII); Sautrāmaṇī (Adh. XIX); Aśvamedha (Adh. XX); Puruṣamedha, Sarvamedha, Pitṛmedha (Adh. XXI); Ekāhas (Adh. XXII); Ahīna-sacrifices (Adh. XXIII-XXIV); Prāyaścittas (Adh. XXV); Pravargya (XXVI).

A few peculiarities of the language and style of the Kātyāśs may be noted down as follows:

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1. Question and answer style - see e.g. 1.2.5-7.

2. Use of *Vā* in the beginning-see XX. 3.5; XXIV. 7.7

3. Archaic usages- (a) Infinitives in *tavai* e.g. IV. 13.10; V. 6.37; XVIII. 2.5; XXV. 10.2; 3. (b) use of subjunctive प्रत्युपतिष्ठासै (IX. 3.6); करवत् (XII. 2.8). (c) dative for genetive याज्यायै (for याज्यायाः) (VI.8.17). (d) abiative for locative अदर्शनात् for अदर्शने (I. 4.11). (e) कथा for कथम् (X.3.12); (f) इच्छते for इच्छति (IX.12.11).

4. Gerunds with different agent see e.g. परिवास्य चात्वाले अवसिच्य शामित्रे प्रतपति (VI. 6.13). Here the agent of परिवास्य and अवसिच्य is अध्वर्यु but that of प्रतपति is प्रतिप्रस्थातृ।

5. Peculiar words - मूत्रकृतम् (IV.4.30), उत्सृप्तम् (IV.8.21); ओष्टारौ (V.11.13); वपामार्जनम् (VIII. 8. 41 etc.), वह्यकः (XIV.3.31); दहरम् (XIV.5.3); विफल्फम् (XXI.3.10); आहारः (XXV. 14. 34);

6. Quoting authorities–वात्स्य (I.3.6 etc.) भारद्वाज (I.6.21), काष्णाजिनि (I.6.23); लौगाक्षि (I.6.24); जातूकर्ण्य (XX.3.17); काशकृत्स्न (IV.3.17).

7. णमुल्– see for example प्रच्छेदम् (VII.2.21), नामग्राहम् (XIV.5.27), आवर्तम् (XX.4.32) etc.

For more details see my article "Language and style of Kātyāyana-śrautasūtra" Haryana Sahitya Akademi, *Journal of Indological Studies*, I.1 (1986), p. 245-254.

The Kātyāyanaśrautasūtra belongs to white Yajurveda. It mlostly follows the Vājasajeyi-Saṁhitā and the Śatapatha-Brāhmaṇa. Thus Kātyāśs II–XVIII are based on ŚB I-IX; XIX and XXV on ŚB XIII, XX and XXI on ŚB XIII and XXVI on ŚB XIV. Lot of material in the Adhyāyas XXII - XXIV is based on Pañcaviṁśa Brāhmaṇa.

White Yajurveda has two sub-brahches viz. Mādhyandina and Kāṇva. The Kātyāśs is common to both. It appears that sometimes this Śrautasūtra has given the formulae from the

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Vājasaneyisaṁhitā of Kāṇva-recension. It is also at times closer to the Śatapatha-Brāhmaṇa of the Kāṇva-recension.This subject has been detailed by me in a paper published in *Indo-Iranian Journal*, (21.3), July, 1979, p. 171-179.

Thus in some places formulae from Kāṇva recension of the Vājasaneyi-Saṁhitā (VSK) seem to have been quoted. See for this phenomenon II.1.23 (VSK II. 3.3); II.1. 24-2.1 (VSK II.3.3); II.2.15 (VSK II.3.1); II. 2.20 (VSK II. 3.5); II.6.15 (VSK I.9.2); II.8.14 (VSK I .10.5); III. 4.30 (VSK II. 3.7-8); III.7.19 (VSK II.5.2-3); III.4.30 (VSK II.3.7-8); III. 7.19 (VSK II. 5.2-3); III.8.21-24 (VSK III.6.8); III.8.25 (VSK II. 6.9); IV.2.12 (VSK II.5.7); IV.2.43 (VSK II.5.8); IV.14.13 (VSK III.2.1); IV.14.23-25 (VSK III.2.5); IV.14.30 (VSK III.2.8); XVII.11.11 (VSK XVI.2.7).

There are some cases where the Kātyāyanaśrautasūtra follows the ritual prescribed in Śatapatha Brāhmaṇa of the Kāṇva tradition (ŚBK) rather than that of the Śatapatha-Brāhmaṇa of the Mādhyandina tradition. Thus see II.5.11 (ŚBK II.2.1.11); III.1.6-7 (ŚBK II.5.3.5); IV.1.7-8 (ŚBK I.3.3.11); V.1.16 (ŚBK I.4.3.1); V.6.16-17 (ŚBK I.5.2.5); V.6.22 (ŚBK I.5.2.8-9); VI.2.8 (ŚBK. IV.7.1.2); VI.3.12. (ŚBK IV. 7.1.15); VI.3.15. (ŚBK IV.7.1.18); VI 8.9 (ŚBK IV.8.3.9); VI.9.1 (ŚBK IV.8.3.24); VI.10.1-4 (ŚBK IV.8.4.18); VII.5.3-4 (ŚBK IV.2.2.25); VII.9.33 (ŚBK IV.3.4.21); VII.2.1. (ŚBK IV.4.2.9); VIII.4.13-14 (ŚBK IV.5.3.21); VIII.5.25 (ŚBK IV.5.4.18); X.2.21 (ŚBK IV.4.1.16); XV.3.46 (ŚBK VII.2.1.10); XV.4. 18-20 (ŚBK VII.2.3.14).

Even though the cases of differences and agreement between the Kātyāśs and ŚBM and ŚBK are camparatively minor they are significant from the point of view of the History of the tradition of the white Yajurveda.

In the case of the Vrātyastoma-sacrifices Āpstamba-śrautasūtra XXII.5.4ff and Kātyāśs XXII.4.1ff, there is significant difference of opinion. While Āpśs prescribes the Vrātyastomas for those performes (Āhitāgnis) who want to

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live the life of Vrātyas, Kātyāśs prescribes them to be performed by Vrātyas who want to discontinue their Vrātya-way-of-life. The treatment of Āpśs seems to be more correct because only an Āhitāgni can perform a Soma-sacrifce like Vrātyastoma. The way of Vrātya-life was like that of a monk. Vrātya was an ur-monk (See my article on this subjet in A. Gosh ed. *Ātharvaṇa* Kolkata, 2002, p. 98-102). It is not possible for a Vrātya (an uninitiated, unmarried, socially outcaste person) to perform any vedic ritual (cf. my article in *Shri Venkateshwara University Journal* XXX-XXXI, 1987-1988, p.63-68). Kātyāyana's views on Vrātya are based on the later concept of Vrātyahood which is contrary to that in the Atharvaveda, Book XV or that of Āpastamba. Perhaps Vrātyastoma in its true nature was never performed at all (see my paper "Fictitious ritual in the Veda", *ABORI,* 1996, p. 253-257). The way of treatment of the Vrātyastoma-sacrifices is also indicatory of the lateness of the Kātyāyanaśrautasūtra.

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Contents

Vol. I

Page No.

Introduction iii-vi

General Rules

I.1 1-3
I.2 4-7
I.3 8-12
I.4 13-15
I.5 16-17
I.6 18-22
I.7 23-26
I.8 27-32
I.9 33-35
I.10 36-37

The Full- And New - Moon - Offerings

II.1 38-41
II.2 42-44
II.3 45-50
II.4 51-55
II.5 56-59
II.6 60-66
II.7 67-71
II.8 72-74

III.1 75-77
III.2 78-81
III.3 82-86
III.4 87-90
III.5 91-94
III.6 95-97

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III.7 98-100
III.8 101-104

Piṇḍapitṛyajña

IV.1 105-110

The Sāṁāyya in the New-moon-sacrifice

IV.2 110-117

Rules about Extension (*atideśa*) etc.

IV.3 118-124

Dakṣāyaṇa - sacrifice

IV.4 125-127

Inaudible performance, Kāmya-rites, Anvārambhaṇīyā-offering etc.

IV.5 128-130

Āgrayaṇa - offering

IV.6 131-133

Establishement of fires

IV.7 133-135
IV.8 136-139
IV.9 140-141
IV.10 142-144

Re-establishment of fires

IV.11 145-146

Agni - Upasthāna, Pravasadagnihotra etc.

IV.12 147-150

Agnihotra

IV.13 151-152
IV.14 153-157
IV.15 158-161
V.1 162-165
V.2 166-168
V.3 169-173
V.4 174-179
V.5 180-184
V.6 185-189

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V.7 190-191
V.8 192-196
V.9 197-202
V.10 203-205
V.11 206-209

Mitravindā-offering

V.12 209-211
V.13 212

Animal-sacrifice

VI.1 213-216
VI.2 217-220
VI.3 221-225
VI.4 226-227
VI.5 228-230
VI.6 231-235
VI.7 236-240
VI.8 241-245
VI.9 246-248
VI.10 249-253

Agniṣṭoma

VII.1 254-258
VII.2 259-263
VII.3 264-268
VII.4 269-273
VII.5 274-279
VII.6 280-283
VII.7 284-286
VII.8 287-289
VII.9 290-294

VIII.1 295-298
VIII.2 299-305
VIII.3 306-311
VIII.4 312-314
VIII.5 315-321

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Digitized by Arya Samaj Foundation Chennai and eGangotri

VIII.6 322-326
VIII.7 327-330
VIII.8 331-337
VIII.9 338-441

IX.1 342-344
IX.2 345-346
IX.3 347-349
IX.4 350-355
IX.5 356-360
IX.6 361-365
IX.7 366-368
IX.8 369-371
IX.9 372-374
IX.10 375-377
IX.11 378-382
IX.12 383-384
IX.13 385-390
IX.14 391-392

X.1 393-397
X.2 398-403
X.3 404-407
X.4 408-410
X.5 411-413
X.6 414-417
X.7 418-421
X.8 422-426
X.9 427-431

XI.1 432-436

XII.1 437-440
XII.2 441-455
XII.3 446-448
XII.4 449-452

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XII.5 453-456
XII.6 457-463

Gavāmayana (-sacrificial-session)

XIII.1 464-465
XIII.2 466-468
XIII.3 469-471
XIII.4 472-475

Vājapeya

XIV.1 476-481
XIV.2 482-486
XIV.3 487-490
XIV.4 491-492
XIV.5 493-498

Rājasūya

XV.1 499-502
XV.2 503-505
XV.3 506-509
XV.4 510-515
XV.5 516-521
XV.6 522-527
XV.7 528-532
XV.8 533-537
XV.9 538-542
XV.10 543-546

Vol. II

The Agnicayana (Fire-alter-building)-rite

XVI.1 547-554
XVI.2 555-559
XVI.3 560-564
XVI.4 565-572
XVI.5 573-576
XVI.6 577-581
XVI.7 582-587
XVI.8 588-592

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XVII.1 593-596
XVII.2 597-601
XVII.3 602-606
XVII.4 607-612
XVII.5 613-617
XVII.6 618-620
XVII.7 621-627
XVII.8 628-631
XVII.9 632-634
XVII.10 635-636
XVII.11 637-639
XVII.12 640-645

XVIII.1 646-647
XVIII.2 648-650
XVIII.3 651-655
XVIII.4 656-661
XVIII.5 662-665
XVIII.6 666-674

Sautrāmaṇī

XIX.1 675-679
XIX.2 680-685
XIX.3 686-691
XIX.4 692-996
XIX.5 997-700
XIX.6 701-705
XIX.7 706-709

Aśvamedha

XX.1 710-715
XX.2 716-719
XX.3 720-723
XX.4 724-730
XX.5 731-732
XX.6 733-738
XX.7 739-745
XX.8 746-751

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Puruṣamedha (Human sacrifice)

XXI.1 752-755

Sarvamedha (All-sacrifice)

XXI.2 756-758

Pitṛmedha (Sacrifice to the manes)

XXI.3 759-763

XXI.4 764-769

Ekāhas (one-day-soma-sacrifices)

XXII.1 770-777

XXII.2 778-781

XXII.3 782-790

XXII.4 791-794

XXII.5 795-799

XXII.6 800-804

XXII.7 805-808

XXII.8 809-812

XXII.9 813-814

XXII.10 815-820

XXII.11 821-825

Ahīna - sacrifices

XXIII.1 826-829

XXIII.2 830-832

XXIII.3 833

XXIII.4 834-338

XXIII.5 839-843

Sacrificial Sessions (Sattras)

XXIV.1 844-849

XXIV.2 850-856

XXIV.3 857-864

XXIV.4 865-873

XXIV.5 874-879

XXIV.6 878-886

XXIV-7 887-892

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Expiations (Prāyaścitta)s

XXV.1 893-895
XXV.2 896-898
XXV.3 899-903
XXV.4 904-911
XXV.5 912-916
XXV.6 917-919
XXV.7 920-924
XXV.8 925-928
XXV.9 929-931
XXV.10 932-935
XXV.11 936-941
XXV.12 942-946
XXV.13 947-954
XXV.14 955-961

Pravargya

XXVI.1 962-965
XXVI.2 966-969
XXVI.3 970-971
XXVI.4 972-975
XXVI.5 976-977
XXVI.6 978-982
XXVI.7 983-991

Index 992-1000

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Kātyāyana-Śrautasūtra

General Rules

I.1

अथातोऽधिकारः ॥१॥

1. Now, reasonably, (we shall discuss about) the right (to perform the vedic ritual).

फलयुक्तानि कर्माणि ॥२॥

2. Every rite has some result.

सर्वेषामविशेषात् ॥ ३॥

3. All[1] have the right (to perform the ritual) because there is no difference (as far as the desire to obtain a good result is concerned)[2].

1. Thus gods, men, animals etc. 2. This view is rejected in the next Sūtra.

मनुष्याणां वारम्भसामर्थ्यात् ॥४॥

4. Or, rather, (the right belongs) to the human beings (only) because they have the ability to perform[1].

1. Thus the gods have already reached the heaven. So they need not perform the ritual and obtain the heaven. The animals cannot perform a rite.

अङ्गहीनाश्रोत्रियषण्ढशूद्रवर्जम् ॥५॥

5. (The human beings) lacking in some limbs, those who have not studied the Veda, eunuchs, and Śūdras (have no right to perform the Vedic ritual).

ब्राह्मणराजन्यवैश्यानां श्रुतेः ॥६॥

6. (Among the human beings, only) the Brāhmaṇas Rājanyas and Vaiśyas (have the right to perform the Vedic ritual) because the sacred text[1] (prescribes establishment

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of sacred fires—which is esssential for performing the vedic ritual – only for these).

1. Cp. ŚB II. 1. 3. 5.

स्त्री चाविशेषात् ॥७॥

7. A woman (has right for performing the Vedic ritual) because there is no difference (as far as the desire to obtain a good result is concerned).

दर्शनाच्च ॥८॥

8. And because it is seen (that a woman plays some role in the ritual).

1. Thus e.g. the wife of the sacrificer puts a kindling-stick in the Gārhapatya - fire (see V. 5. 36). Of course a women has no independent right to perform the Vedic ritual. She can take part only as a wife.

रथकारस्याधाने ॥९॥

9. A Rathakāra[1] (has a right) to establish (the fires).

1. name of a caste.

नियतं च ॥१०॥

10. And (he can perform) the obligatory rites (viz. the Agnihotra etc.) (and also the optional-rites)[1].

1. This view is refuted in the next Sūtra.

नाभावादिति वात्स्यः ॥११॥

11. No, (he does not have the right to perform all the rites) because of the abscence (of any indication to perform the other rites)[1]–this is the opinion of Vātsya.

1. Thus he can merely establish the fires. This is the opinion of Vātsya. According to some others, Rathakāra has a right to perform the other rites also.

निषादस्थपतिर्गावेधुकेऽधिकृतः ॥१२॥

12. A Niṣāda-chieftain has a right to offer (a pap) of Gavedhuka (-grains).

वावकीर्णिनो गर्दभेज्या ॥१३॥

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13. A Vedic student who has broken his vow of chastity, can perform an ass-sacrifice (or two libations of ghee)[1].

1. Cp. Pāraskaragṛhyasūtra III. 12.

लौकिके ॥१४॥

14. (The offering of Gavedhuka-pap and the ass-sacrifice are to be performed) in the usual fire (and not in the ritually established fires).

भूमौ पशुपुरोडाशश्रपणम् ॥१५॥

15. The animal-sacrificial bread is to be prepared on the ground (and not on the potsherds).

अप्स्ववदानहोमः ॥१६॥

16. The offering of cuttings (of limbs of the ass is to be made) in the water.

शिश्नात्प्राशित्रावदानम् ॥१७॥

17. The Prāśitra is to be cut from the male organ (of the ass).

वैतानिकेषु सर्वं सर्वार्थत्वात् ॥१८॥

18. All (the Śrauta as well as the Smārta rites should be performed) in the Śrauta-fires (themselves), because they (Śrauta-fires) are meant for all (the rites).

दर्शनाच्च ॥१९॥

19. And because it is seen (that a Smārta-rite is performed on a Śrauta-fire).

1. There is a rule that meat should not be cooked on the Dakṣiṇa-fire (which is a Śrauta-fire). Since in a Śrauta-rite, meat in never cooked on the Dakṣiṇa-fire, but on the Śāmitra-fire, the rule is redundant as far as the Śrauta-ritual is concerned. So it is to be infered that in a Smārta-animal-sacrifice, some rites are performed on the Śrauta-fires; but even in that case, meat should not be cooked on the Dakṣiṇa-fire.
This argument is refuted in the Sūtra 21.

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नौपासनश्रुतेः ॥२०॥

20. No, (the Smārta-rites should not be performed on the Śrauta-fires) because there is a sacred text about the Aupāsana-fire (and hence the Smārta-rites are to be perfomed on the Aupāsana-fire).

अधिश्रयणीये मांसप्रतिषेधः ॥२१॥

21. The prohibition (of cooking) meat (on the Dakṣiṇa-fire concerns) (with the cooking on the day) on which (non-sacrificial-food) is cooked (in a new house).

1. Thus in a new-house, when the Dakṣiṇa-fire is brought from the Gārhapatya-fire, food should be cooked on that (Dakṣiṇa-) fire, that day; but in that case also, meat should not be cooked on it (See IV. 13. 8-9).

I. 2.

यज्ञं व्याख्यास्यामः ॥१॥

1. We shall describe sacrifice.

द्रव्यं देवता त्यागः ॥२॥

2. (A sacrifice consists of) an oblation-substance, a deity and giving (the oblation-substance to it).

तदङ्गमितरत्समभिव्याहारप्रकरणाभ्याम् ॥३॥

3. Everything else is a part of the (principal sacrifice) on the strength of the joint mention or of the context.

यजतयश्चाफलयुक्तास्तदङ्गम् ॥४॥

4. Those offerings for which no result is mentioned[1] (should be regarded as) a part of the (principal sacrifice).

1. viz. the Prayājas (fore-offerings) etc.

यजतिजुहोतीनां को विशेषः ॥५॥

5. What is the difference between the offering (*yajati*)-s and making libation (*juhoti*)-s ?

तिष्ठद्धोमा वषट्कारप्रदाना याज्यापुरोऽनुवाक्यवन्तो यजतयः॥६॥

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6. The offerings are those which one offers while standing, offers at the Vaṣaṭ-call and those which are accompanied by invitatory and offering-verses.

उपविष्टहोमाः स्वाहाकारप्रदाना जुहोतयः ॥७॥

7. The libations are those which one offers while sitting and (offers) at the Svāhā-call.

ब्राह्मणा ऋत्विजो भक्षप्रतिषेधादितरयोः ॥८॥

8. The Brāhmaṇas (only, can be) the officiating priests (in a rite) because the consuming (of the remnant oblation-material is prohibited for the other two castes viz. Kṣatriyas and Vaiśyas).[1]

1. See ŚB II. 3.1.39.

दर्शनाच्च ॥९॥

9. And because it is seen (that only the Brāhmaṇas work as officiating priests).[1]

1. See ŚB II. 2.2.6 where it is said that Brāhmaṇas are the human gods, and to them that gifts are to be made. This indicates that only the Brāhmaṇas can work as priests (and they receive the gifts).

फलयुक्तानामारम्भे याथाकामी फलार्थित्वात् ॥१०॥

10. About the performance of the (sacrifices) which have a connection with a result, one may follow one's own desire (about whether to perform it or not) because that rite is for one who desires that result (only).

न नियमनिमित्ताग्निहोत्रदर्शपूर्णमासदाक्षायणाग्रयणपशुषु प्रवृत्तेः॥ ११॥

11. (But one should) not (follow one's desire) in connection with the observances, contigent rites, Agnihotra, New and full-moon-offerings, Dākṣāyaṇa and the animal-sacrifice because the prescriptions force one (to perform them).

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सोमे चैके ॥१२॥

12. According to some (one should not follow one's desire) in connection with the Soma-sacrifice (also).

चातुर्मास्येषु चर्तुमुखश्रुतेः ॥१३॥ नियतसहपाठात्॥१४॥ दर्शनाच्च ॥१५॥

13-15. And in connection with the Cāturmāsya-sacrifices (also), because there is a sacred text (prescribing their performance) at the beginning of each season; and because they are mentioned in vicinity of the obligatory (rites), and because it is seen (so)[1].

1. ŚB XII. 3.5.8. When some performers start a long sacrificial session, they cannot perform their obligatory rites. Among those rites, the Cāturamāsya-sacrifices are seen to be included in ŚB XII. 3.5.8. Thus the Cāturmāsya-sacrifices are also obligatory and it does not depend upon the sacrificer's desire to perform them or not.

   This view about the Cāturmāsya-sacrifices, however, is refuted in the next Sūtra.

नोत्सर्गयोगात् ॥१६॥

16. No, (the Cāturmāsyas are not obligatory but optional) because of their connection with discontinuation[1].

1. See ŚB II. 6.3.12. Thus since they can be discontinued it means that they are not obligatory. See, however the next Sūta.

स्यात्त्रिंशद्वत् ॥१७॥

17. Or, (it may be that the Cāturmāsyas are obligatory, and nevertheless, they can be discontinued) as (the otherwise obligatory New and Full-moon-offerings can be discontinued)[1] after thirty (years).[1]

1. See ŚB XI. 1.2.13.

विगुणे फलनिर्वृत्तिरङ्गप्रधानभेदात् ॥१८॥

18. (Of a rite) even if lacking in some parts, the result (is obtained) completely because there is a difference between the main rite and its parts.[1]

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1. The result is ascribed to the main rite and not to its ancillary rites.

प्रायश्चित्तविधानाच्च ॥१९॥

19. And because an expiation is prescribed (in connection with some mistakes in some parts of a rite),[1] (it follows that a rite, even if lacking in some parts, can yield the result).[1]

1. Thus no part is indispensible. Even if it is lacking, an expiation can be performed.

तथा च दृष्टम् ॥२०॥

20. And it is seen like that (viz. a rite can be performed even if lacking in some aspects)[1].

1. See ŚB. 3.1.3-4. Thus if there is no milk, the Agnihotra can be offered by means of rice and barley; if they are also not available then by means of some other herbs... if nothing is available, then Satya (truth) should be offered in the Śraddhā (faith).
The view mentioned in Sūtras 18-20 is refuted in Sūtras 21-23.

न श्रुतिलक्षणत्वात् ॥२१॥

21. No (the whole rite—the main rite along with its parts–)is characterized by the sacred texts (as yielding the result).

1. Thus the result is not obtained by merely performing the main rite, but the main rite alongwith its all the ancillary rites.

प्रायश्चित्तं तत्कालम् ॥२२॥

22. The expiation is to be performed according to that time (contingency).

1. Thus in the case when mistakes occur due to inadvertence, the expiations are to be performed. The expiations are not the substitutes of the original rites.

दृष्टे तत्परिमाणम् ॥२३॥

23. As regards what is seen[1], (it is only for indicating

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that the other things are mystically) of equal importance with that (of the original).[2]

1. See Sūtra 20.
2. While interpreting the Sūtras 18-22 I have not followed the commentaries.

I. 3.

ऋचो यजूंषि सामानि निगदा मन्त्राः ॥१॥

1. The Ṛcs the Yajus, the Sāmans and the Nigadas (all these are called) Mantras.

तेषां वाक्यं निराकाङ्क्षम् ॥२॥ मिथःसंबद्धम् ॥३॥

2-3. (The words in a Yajus) without any (further) expectancy, and mutually connected, (form) a sentence.

तेषामारम्भेऽर्थतो व्यवस्था तद्वचनत्वात् ॥४॥

4. At the time of their (=Yajus-formulae) application, the arrangement should be made in accordance with the meaning, because they express that (=action with which they are accompanying).

मन्त्रान्तैः कर्मादिः सांनिपात्योऽभिधानात् ॥५॥

5. The beginning of an action is to be made simultaneously with the end of the formula concerned, because (that formula) expresses (that action).

अनियमं वात्स्यः ॥६॥

6. According to Vātsya, (there is) no (hard and fast) rule (in this respect).

आदिं त्वाचार्याः ॥७॥

7. (All) the (other) Ācāryas, however, (want) the beginning (of an action to fall simultaneously with the end of the recitation of the formula concerned).

त आद्युक्ताः ॥८॥

8. The Mantras are mentioned (in the Sūtras) with

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(their) initial (words only) (but are to be recited completely at the time of their application).

परादिना पूर्वान्तः ॥९॥

9. The final limit of the earlier (Mantra) (at a particular action) (is to be known) by means of the beginning of the next Mantra (for the next action).

उपांशुप्रयोगः श्रुतेः ॥१०॥

10. (The Yajurveda-mantras) are to be recited inaudibly, because there is a sacred text (to that effect).[1]

1. 1. See ŚB IV. 6.7.18.

न सम्प्रैषाः ॥११॥

11. The summons[1] are not (to be uttered inaudibly).

1. e.g. The Adhvaryu's summon to the Āgnīdhra "keep the sprinkling water (on the altar) (*prokṣaṇīrāsādaya*)" (VS I. 28) (See II. 6.34). The Summons like these are to be given loudly.

कौशं बर्हिः ॥१२॥

12. The *barhis* means Kuśa-grass.

अर्थात्परिमाणाम् ॥१३॥

13. The quantity (of any substance, when not prescribed expressedly should be decided) according to the requirement.

अयुग्धातूनि यूनानि ॥१४॥

14. The strings for binding (the fire-sticks or Kuśa-grass) (should be) consisting of uneven number of constituent (stalks).

प्रागग्रे यून उदगग्रं बर्हिराचिनोति ॥१५॥

15. (Having placed a string) with its top to the east (the Adhvaryu binds) thereon the pieces of fire-wood with the tops to the north.

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उदग्गे प्रागग्रमिध्मम् ॥१६॥

16. (Having placed a string) with its top to the north (the Adhvaryu binds) thereon the pieces of fire-wood with the tops of the east.

प्रत्यग्ग्रन्थीनवगूहति ॥१७॥

17. He conceals the knots (after binding the grass or pieces of fire-wood) to the west (of the grass of pieces of fire-wood).

अष्टादशेध्मं परिधिवृक्षाणाम् ॥१८॥

18. The pieces of fire-wood (should be) eighteen (in number and) of the trees[1] from which the enclosing sticks are taken.

1. For the list of these trees see II. 8.1.

एकविंशतिं वा ॥१९॥

19. Or, (their number may be) twenty-one.

ततः परिधीनेके ॥२०॥

20. Some take out the enclosing sticks out of those (twenty-one-pieces of fire-wood).

अपरिमितं प्रणयनीयं त्रियूनम् ॥२१॥

21. (The pieces of fire-wood) for carrying forth (of the fire) should be without any fixed number, (and bound) with three strings.

निरुप्याज्यं वेदोऽसीति यजमानो वेदं करोति ॥२२॥

22. Having poured out ghee, the sacrificer prepares the Veda-bunch, with *vedo'si* (VS II. 21).

कुशमुष्टि सव्यावृत्तं वत्सजानुं त्रिवृतं मूतकार्यं वा पशुब्रह्मवर्चसान्नाद्यकामा यथासंख्यम् ॥२३॥

23. (He ties the Veda-bunch) consisting of a handful of Kuśa-grass turned to the left, either similar to the knee

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of a calf, or of tripple cord, or of the size of a basket respectively if he is desirous of cattle or of Brahman-splendour, or of food and eatables.

आमुष्मादिति कर्मसु तच्च ॥२४॥

24. In the (various) rites (when a rite is said to be performed), "upto such and such (rite)," then that (rite) (is supposed to be included).

1. See VI. 14. 1 where the ritual upto Prayājas is prescribed to be performed.

अन्तवचने च ॥२५॥

25. And similarly when there is an expression "ending" (with such and such rite)[1], (that rite is supposed to be included).

1. When for example, the Gṛhamedhīyā-offering is said to be ending with the iḍā-rite, it means that the Iḍā-rite is to be performed and then only the Gṛhamedhīyā-offering is over.

प्रतिकर्मोद्धरणमप्रसङ्गे ॥२६॥

26. At every rite, (the Āhavanīya and Dakṣiṇa-fires should be) lifted except (when the fires lifted for one rite not completed, can) occasionally (serve for another rite coming in between).

अपवृत्तकर्मा लौकिकोऽर्थसंयोगात् ॥२७॥

27. (The Āhavanīya-fire) the rite on which is finished, becomes a usual (profane) (fire) because of its connection with the purpose (for which it was lifted).

अप्रकरणोत्पत्तिरनारभ्यवाद आश्रयित्वात्सर्वगुणः ॥२८॥

28. (A prescription) originated without any context or one which occurs without there being a beginning to speak about (the main rite) becomes a part of all (the rites) because of its dependentness[1].

1. Thus in TS III. 5.7.2 it is said that he who uses an offering-ladle made of the Parṇa (butea frondosa) (wood),

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is never abused by others. Now, this has been said without there being the context of any particular rite. So it concerns with all the rites wherever an offering-ladle is used, For, the prescription about the wood *depends* upon the offering-ladle.
This view is refuted in the following two Sūtras.

प्रकरणे चाविशेषात् ॥२९॥

29. It is, (however, a part) of the main rite itself because there is no specification.

दर्शनाच्च ॥३०॥

30. And because it is seen so.

वैकङ्कतानि पात्राणि ॥३१॥

31. The sacrificial utensils should be made of Vikaṅkata (flacourtia sapida) (wood).[1]

1. This is a general fule. In the following Sūtras exceptions are told.

खादिरः स्रुवः ॥३२॥ स्फ्यश्च॥३३॥ पालाशी जुहूः ॥३४॥ आश्वत्थ्युपभृत् ॥३५॥ वारणान्यहोमसंयुक्तानि ॥३६॥

32-36. The *sruva* (dipping spoon) (should be) of Khadira (accacia katechu) (wood); and (so also) the sphya (wooden sword); the Juhū (offering ladle) of Palāśa (butea frondosa) (wood); the Upabhṛt (another offering ladle) of Aśvattha (ficus religiosa) (wood); the other utensils not directly connected with the libations (but are useful for preparing the oblation-material) should be of Varaṇa (crataeva Roxburghii).

बाहुमात्र्यः स्रुचः पाणिमात्रपुष्कारास्त्वग्बिला हंसमुखप्रसेका मूलदण्डा भवन्ति॥३७॥

37. The *srucs* (offering ladles) (should be) measuring an arm (in the length) with their bowls of the size of palm, their mouths (should be) towards the side of the skin (of the tree); their channels (should be) similar to the beak

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of a swan and their handles (should be) towards the root (of the tree).

अरत्निमात्रः स्रुवोऽङ्गुष्ठपर्ववृत्तपुष्करः ॥३८॥

38. The *Sruva* (dipping spoon) (should be) of the size of a cubit (in length) and its mouth (should be) of the measure of the circle of the thumb.

स्फ्योऽस्याकृतिः ॥ ३९॥

39. The *sphya* should be of the shape of sword.

आदर्शाकृति प्राशित्रहरणम् ॥४०॥ चमसाकृति वा ॥४१॥

40-41. The vessel for carrying the Prāśitra (the Brahman's portion) (should be) of the size of a mirror (i.e. round) or of the size of a goblet (i.e. four-angled).

चात्वालोत्करावन्तरेण संचरः ॥४२॥

42. The passage (*saṁcara*) (should be) between the Cātvāla (pit) and Utkara (rubbish heap).

प्रणीतोत्करावि‍ष्टिषु ॥४३॥

43. In the Iṣṭi (-type of sacrifices), however, (the passage should be between) the Praṇītā (-water) and the Utkara.

I. 4.

चोदिताभावेऽनारम्भस्तत्सिद्धित्वात्तस्य ॥१॥

1. If there is absence of a (thing) prescribed (for an optional rite), that rite should not be performed because the accomplishment of it (that rite) depends upon it (the thing prescribed).

नियते सामान्यतः प्रतिनिधिः स्यात् ॥२॥

2. In an obligatoty (rite), there can be a substitute (of a thing prescribed but abscent) on the basis of the similarity.

आरम्भान्नियमः ॥३॥

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3. But after (even an optional rite is) started it is obligatory to complete it (and hence substitutes are, then, allowed to be used).

दोषश्चासमाप्तौ स्यात्सामान्यात् ॥४॥

4. And there will be a defect of incompletion because there is a similarity (in this respect between an obligatory rite and an optional rite, once started).

दर्शनाच्च ॥५॥

5. And because it is seen (that substitutes are prescribed e.g. for Soma even in the case of an optional rite).

अन्यार्थं दर्शनं न पुनर्ग्रहणात् ॥६॥

6. As regards what is "seen" it is not for the sake of some other thing, because of the re-mention.[1]

1. This view is refued in the next Sūtra.

अन्यार्थं पुनर्ग्रहणम् ॥७॥

7. The re-mention is, nevertheless, for the sake of some other thing.

व्रते प्रसङ्गो न नियमशब्दात् ॥८॥

8. As regards the fast-food, there we need not have to accept the possibility (of substitutes) because there is a word (indicating) a "rule".

शब्देऽविप्रतिपत्तिः॥९॥

9. When something is mentioned by means of (a direct word), there should not be any change.

सोमेन जात्यभावात् ॥१०॥

10. In the formulae (the substitutes of Soma should be mentioned) by means of the word Soma (itself) because (the substitute is not considered as another) genus.

आज्ये चादर्शनात् ॥११॥

11. And in connection with the ghee (even if it is

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substituted) because (the difference between the ghee and the substitute), is not seen.

पशौ मन्त्रवर्णात् ॥१२॥

12. Because in an animal-sacrifice (also) the letters in the formula (are not changed).

श्रुतेश्च ॥१३॥

13. And because of the sacred text.

विकल्पे प्रवृत्तं कर्मान्तरत्वात् ॥१४॥

14. When there is an option, (only that optional substance) which has been accepted (can be substituted), lest it should be another rite.

प्रतिनिधौ तत्कालात् ॥१५॥

15. a substitute (can not be substituted by another substance but only by the original substance) because (the validity of the substitute is) for that time being only.

अर्थद्रव्यविरोधेऽर्थसामान्यं तत्परत्वात् ॥१६॥

16. (When there is a contrast) between the purpose and the substance, the similarity with the purpose (should be given prominence in selecting a substitute) because a substance is meant for it (the purpose).

गुणुद्रव्ययोर्हव्यं प्रधानयोगात् ॥१७॥

17. (When there is a constrast) between an attribute and a substance, the substance (should be given prominence in selecting a substitute) because (it is the substance which) is connected with the main (rite).[1]

1. In the following Sūtra, an objection is raised to the view mentioned in this Sūtra and then it is refuted in the next Sūtra.

न समत्वात् ॥१८॥

18. No, (the substance should not be given prominence) because (both the substance and the attribute are) of equal (importance)[1].

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1. This view is rejected in the next Sūtra.

गुणानुग्रहात् ॥१९॥

19. Because an attribute (is meant merely) for favouring a substance (it is the substance which is to be regarded as the prominent).

I. 5

कर्मणामानुपूर्व्यं न युगपद्भावात् ॥१॥

1. There cannot be any sequence of acts (in a rite) because (all of them are connected with the main rite) simultaneously.

अर्थनिर्वृत्तेश्च ॥२॥

2. And the purpose (of performing those acts) can be served (by perfoming them simultaneously also)[1].

1. The view mentioned in Sūtras 1-2 is refuted in the following two Sūtras.

स्याद्वानुपूर्व्यनियमः श्रुत्यर्थक्रमेभ्यः ॥३॥

3. There should, however, be the rule about the sequence because the sacred texts mention it, because it is required, and because there is a sequence (in the formulae which are to be used at the time of performing the acts and in the Brāhmaṇa-texts which prescribe the acts).

1. Thus e.g. husking of rice must be done first and then the pounding.

प्राकृतं च विकृतौ ॥४॥

4. And (because the sequeance) in the normal paradigme (is expected to be followed) in the modificatory rites.

विरोधेऽर्थस्तत्परत्वात् ॥५॥

5. If there is any contrast (between the sequence indicated by the study of a text and that indicated by the meaning of it, the sequence indicated by) the meaning (should be considered as stronger than that indicated by the study of the text) because (the sequence of the study

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of the text is) meant (for the sequence indicated by the meaning).

श्रुतिः क्रमादानुमानिकत्वात् ॥६॥

6. The sequence (directly) mentioned by a sacred text is (stronger than) that indicated by the study of the text which is based on inference.

मन्त्रचोदनयोर्मन्त्रबलं प्रयोगित्वात् ॥७॥

7. Between the formula and the prescription, the strength of the formula (is more valid) (than that of the prescription) because it is applied in the performance[1].

1. In the following Sūtra, an objection is raised to this view.

न समत्वात् ॥८॥

8. No. (the formula is not stronger than the prescription) because (both of them are) equal (in strength).

गुणानां तु भूयस्त्वात् ॥९॥

9. (Or) rather, because the benefits (of a formula are) more (than those of a prescription, a formula is stronger than a prescription).

तुल्यसमवाये सामान्यपूर्वमानुपूर्व्ययोगात् ॥१०॥

10. When two equally (main rites are being performed) together, the common (sub-rites of both, are to be performed) first, because of the connection with sequence.

नैककर्मणि सम्बन्धात् ॥११॥

11. (The common sub-rites) in one single rite are not to be performed together because there is a connection (between the internal parts of a sub-rite).

ग्रहणसादनावदानप्रदानेषु तु वचनात् ॥१२॥

12. (The common sub-rites) in the scooping, setting, offering, of cut-portions, however, (are to be performed severally) because it is said so.

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न द्रव्यभेदे गुणायोगादिति वात्स्यः ॥१३॥

13. According to Vātsya, (the above rule does not apply to a case) when the (oblation)- material is different, because (all the sub-rites are) connected (with the main rite) as subordinate.

प्रवृत्ते नियतं दोषविशेषात् ॥१४॥

14. An obligatory rite (should be performed even) when (another rite) is started, because there is a particular defect (in not performing it).

षोडशिनि त्वानुपूर्व्यभूयस्त्वात् ॥१५॥

15. In the Ṣoḍaśin-sacrifice, (this rule does not apply) because the sequnce is more important.

अनियमः फलसंयुक्तेषु ॥१६॥

16. In the rites to which (some special) result (is assured) there is no rule of (sequence).

क्रमो विध्यर्थः कर्मण्यसम्भवात् ॥१७॥

17. The sequence is for the sake performance (of the recitation) because of the impossibility (of maintaining the sequences) in a rite (after the Sarvasvāra)[1].

1. For this rite see XXII. 6. 1 ff. This sacrifice is meant to be performed by a sacrificer desirous of death.

I. 6.

अवत्तनाशेऽन्यद्गुणानुग्रहात् ॥१॥

1. If a cut portion is destroyed, another (oblation-substance should be prepared)[1] because thereby an attribute (of the sacrifice) is favoured.

1. and then from it portions are to be cut.

न पूर्वशेषात् ॥२॥

2. No, (a new oblation-substance should not be prepared) (but cutting should be made) from the remnant of the earlier (oblation-substance).

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अचोदितत्वाच्च ॥३॥

3. And (it is to be done so) because (the preparation of a new oblation-substance is) not prescribed.

स्विष्टकृद्वदानुपूर्व्ययोगात् ॥४॥

4. (And that oblation-substance) includes the Sviṣṭakṛt (-portion) because of the sequence[1].

1. The Sviṣṭakṛt offering takes place *after* the main offering.

गुणहानौ तु शेषभावात् ॥५॥

5. If, however, there is a damage to some attributes (of the oblation-substance), (then cutting should not be made from the first oblation-substance, but a new oblation-substance should be prepared) because (what remains is) a part (and not the whole)[1].

1. The portion-cutting for the main-rite should be done form the whole and not from a part.

न देवताग्निशब्दक्रियाः परार्थत्वात् ॥६॥

6. For the deity (to which an offering is offered), for the fire (in which an offering is offered), for the words (formulae etc.) and for an action there is no substitute; for all these are for some other (unseen) purpose.

कामं देवताम् ॥७॥

7. (One who wants to substitute the fire etc. would like to substitute) even the deity (but it is not correct to do so).

प्रतिषिद्धं प्रत्यवायात् ॥८॥

8. For the (thing which is) prohibited (also, there cannot be a substitute) because there is a defect (in using a prohibited thing).

स्वामी फलयोगात् ॥९॥

9. The owner (i.e. the sacrificer) (also cannot be

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substituted) because (of his) connection with the result (of the sacrifice).

गुणेषु प्रतिनिधिः परार्थत्वात् ॥१०॥

10. For the attributive (things) there can be substitutes because they are for another (viz. sacrifice).

सत्रिषु तु श्रुतेः ॥११॥

11. In the sacrificial sessions, however, (there can be a substitute for the sacrificer also) because of the sacred text (prescribing so)[1].

1. Cp. TMB IX. 8.1.

स तद्धर्मा कर्मयोगात् ॥१२॥

12. He (the substitute has to undergo all) his (the original sacrificer's) properties (e.g. shaving etc.) because of his connection with the ritual.

सत्राणि ब्राह्मणानामृत्विक्श्रुतेः ॥१३॥

13. The sacrificial sessions are meant for (being performed by) Brāhmaṇas (only), because of (the word) priest used in connection with them) in a sacred text[1].

1. Thus it is said that in a sacrificial session, the sacrificers themselves act as the priests.

एककल्पानामवैगुण्यात् ॥१४॥

14. A sacrificial session is for those whose mode of performance is the same[1], because thereby (only), the possibility of defects is avoided.

1. Thus e.g. all the performers of a sacrificial session should be from such families for whom the second Prayāja is offered either to Narāśaṁsa only or to Tanūnapāt only. If there are some performers from the families for the sacrificers from which the second Prayāja is offered to Narāśaṁsa and some from the families for the sacrificers from which it is offered to Tanūnapāt, to whichsoever deity it is offered, it will be a defect from the point of view of the sacrificers for whom the

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deity is different. So, in order that there should not be defects like this, all the sacrificers should be from such families the mode of the ritual for whom is the same. This view is refuted in the next Sūtra.

न परार्थत्वात् ॥१५॥

15. No (they need not be from the families for whom the mode of rituals is the same) because (the sacrificial session is) meant for the others (also, and not merely for oneself).

वैश्यराजन्ययोर्गार्हपते ॥१६॥

16. A Vaiśya or a Rājanya (is not allowed to be) the Gṛhapati (House-lord) (in a sacrificial session).

सहस्रसंवत्सरममनुष्याणामसम्भवात् ॥१७॥

17. (The sacrificial session to be performed for one thousand years is not meant for (being performed by) the human sacrificers, because of the improbability.

स्याद्देहानित्यत्वात् ॥१८॥

18. It may be (however, probable to perform it for the human sacrificers) also because there is no constant (rule about the duration) of a body[1].

1. There is no fixed number of years of the life of a man. Who knows, one may live upto one thousand years. See the next Sūtra.

तस्य च कार्यत्वात् ॥१९॥

19. And because it (the life) is a subject of modification[1].

1. Thus by some medicines etc. one is likely to lengthen one's life.
This view is refuted in the next Sūtra.

नासम्भवात् ॥२०॥

20. No (the life cannot be lengthened) because it is improbable.

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शास्त्रसम्भवादिति भारद्वाजः ॥२१॥

21. According to Bhāradvāja, it is possible (to lengthen one's life, on the authority of the) sacred texts[1].

1. Thus the sacred texts prescribe some rites (e.g. the Mitravindā-offering, for which see ŚB XI. 4.3.1) for obtaining long life.

नादर्शनात् ॥२२॥

22. No (it is not even in that case probable) because it is not seen so[1].

1. Thus the rites prescribed for long life are meant for avoiding the untimely death and not for extending the duration of the life.

कुलसत्त्रमिति काष्णाजिनिः ॥२३॥

23. According to Kārṣaṇājini (the thousand-years-sacrificial session is) a session for a family[1].

1. Thus it is performed by the father, son, grandson etc. in succession.

साम्युत्थानमिति लौगाक्षिः ॥२४॥

24. According to Laugākṣi, the performers can rise (i.e. abandon the session) in the meanwhile (i.e. without completing the session).

अह्नां वाशक्यत्वात् ॥२५॥

25. Or, rather, (the number one thousand is not of years but) of days, because it is impossible (to perform a sacrifice for one thousand years).

श्रुतिसामर्थ्यात् ॥२६॥

26. And because it is heard in a sacred text[1] (that a day is mystically equal to a year).

1. Thus in ŚB II. 2.3. 9 it is said that a day comprises all the seasons of a year and hence it is the same as a year.

प्रकृत्यनुग्रहाच्च ॥२७॥

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27. And (thereby)[1]. the normal paradigme is favoured.

1. The normal paradigme of all the sessions is the Dvādaśāha (twelve-day-session). Because it consists of "days", the sacrificial session of one thousand years also should be considered as consisting of one thousand *days* only.

I. 7.

कर्मणां युगपद्भावस्तन्त्रम् ॥१॥

1. When the (main) rites occur simultaneously, (subordinate rites are also to be performed) jointly (and once only).

शक्यपुरुषार्थकृतत्वैकार्थसमवायश्रुतिभ्यः ॥२॥

2. (This is to be done so) because it is possible (to do so); because the performance is for the man (performing the sacrifice) (himself); and because there is a sacred text[1] about joining (the subordinate rites which form a part of main rites) meant for the same result.

1. See ŚB XI. 2.6.10.

फलकर्मदेशकालद्रव्यदेवतागुणसामान्ये ॥३॥

3. When there is commonness of result, sub-rites, place, time, deity and attributes, (then a joint performance is allowed).

तद्भेदे भेदः ॥४॥

4. In case (either of) these[1] (is) different, (then there should be) separate (performance).

1. The factors mentioned in Sūtra 3.

देशकालौ विरोधे ॥५॥

5. The space and time (can cause) contrast (to joint performance).

न कृत्स्नोपदेशात् ॥६॥

6. No (they do not cause contrast) because it is always the complete rites that are prescribed.

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अहर्गणे सुब्रह्मण्यायाः सर्वोपलक्षणं प्रकृतिवत्।।७।।

7. When there is big group of (Soma-pressing)- days, while singing the Subrahmaṇyā (-formula), all the days (should) be indicated (severally) in the same manner as in the normal paradigme.

तन्त्रकालकर्म प्रत्यहमविधानात् ।।८।।

8. The rite connected with the time should be performed in a joint procedure because it is not stated (that the Subrahmaṇyā-formula should be sung in connection with) every (Soma-pressing) day[1].

1. Thus only the *first* Soma-pressing-day should be mentioned. On the first Upasad-day (out of the twelve), Indra is requested (in the Subrahmaṇyā-formula to come) on the twelfth day; on the second Upasad-day, to come on the eleventh and so on.

एकद्रव्ये कर्मावृत्तौ सकृन्मन्त्रवचनं कृतत्वात् ।।९।।

9. At the time of repeating an action connected with only one substance, the formula is to be recited only once, because thereby (its purpose is) served.

न ग्रहणलवनस्तरणाज्यग्रहणेषु तु ।।१०।।

10. (This rule, however, does) not (prevail) in respect of taking (the oblation material), cutting (the sacred grass), spreading (of it) and scooping (of ghee).

वचनादाज्ये ।।११।।

11. (When there is an explicit) statement[1], (one should scoop) the ghee (without repeating the formula).

1. e.g. ŚB I. 3.4.18.

मुष्टौ चोत्तमे ।।१२।।

12. And at the time (of taking) the fourth fistful (of an oblation-material), (one should not repeat the formula).

स्वप्नदीतरणाववर्षणामेध्यदर्शनप्रयाणेषु तु सकृत्कालद्रव्यै-कार्थत्वात् ।।१३।।

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13. At the time of (repeated) (evil) dream, crossing a river, raining upon, sights of things unworthy of sacrifice, and going out for journey, (the sacrificer should recite the concerned formulae) once only, because of the oneness of time, substance, and purpose[1].

1. This view is refuted in the next Sūtra.

न निमित्तभेदात् ॥१४॥

14. (When the causes of reciting a formula occur repeatedly, the formula should) not (be recited only for once, but as many times as the causes occur) because of the difference of the causes.

अप्रधानकालं सकृदसंनिपातात् ॥१५॥

15. A rite, the time for which is not prescribed *together with* that of the main (rite)[1], (should be performed) only for once, because it does not occur together with any other (rite).

1. i.e. the time for which is mentioned distinctly e.g. establishment of fires.

यूपः ॥१६॥

16. (Even though there are many animal-sacrifices), the sacrificial post (should be one only).

स्वरुश्च संस्थावचनात् ॥१७॥

17. And the chip (of the sacrificial post) (*svaru*) (should be one only) because there is a statement about the completion (of sacrifice by the offering of the chip).

तन्निर्वृत्तेश्च ॥१८॥

18. And because (the chip) is made out of it (the single sacrificial post itself)[1].

1. The first chip of the sacrificial post only is used as *svaru*.

कर्मणि पुरुषाणाम्॥१९॥

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19. In a rite (a sacrificer can appoint) some men (as his assistants).

प्रधानं स्वामी फलयोगात् ॥२०॥

20. (But) the owner (the sacrificer himself) (should perform) the main (part of the sacrifice) because of its connection with the result.

पुरुषयोगिमन्त्रसंस्कारयोस्त्यागे सामर्थ्यात् ॥२१॥

21. The formulae and the sanctificatory rites concerning a person (are to be recited/performed) by/on the sacrificer because of the adequacy.

वचनादन्यत् ॥२२॥

22. The other things (also are to be performed by the sacrificer) when (there is an explicit) statement (to that effect).

शेषमितरे यथाख्यम् ॥२३॥

23. The others (should perform) the remaining (rites) according to the entitling.

उपवीतिनः ॥२४॥

24. (All the performers viz. the sacrificer and the priests perform their activities) being sacrificially invested[1].

1. i.e. wearing their sacred threads on the left shoulder and under the right arm-pit.

प्राञ्च्युदग्वा ॥२५॥

25. (They should perform all the rites) ending in the east or in the north[1].

1. i.e. from the west to the east or from the south to the north.

आवृत्तिः सामन्तेषु प्रदक्षिणम् ॥२६॥

26. At the time of turning or (carrying something around, they should do it) by the right.

विपर्यस्य पित्र्येषु तु सकृद्दक्षिणा च ॥२७॥

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27. In the ancestral rites, however, (they should do these things) reversely[1], once only and ending (everything) in the south.[1]

1. i.e. wearing the sacred thread on the right shoulder and under the left arm-pit and turning etc. by the left.
2. from the north to the south.

प्रधानद्रव्यव्यापत्तौ साङ्गावृत्तिस्तदादेशात् ॥२८॥

28. When the (oblation-) substance of the main (offering) is ruined, then (the whole rite) alongwith its parts should be repeated, because (the parts) are prescribed for it (the main oblation-substance itself).

I. 8.

गुणानामेकार्थानां सर्वारम्भश्चोदितत्वात् ॥१॥

1. (The ritual details connected with) *all* the attributes meant for one and the same principal rite should be performed completely because they are all prescribed (for the sake of that principal rite only).

न कृतत्वात् ॥२॥

2. No, (the ritual is not to be performed for *all*), because even if the ritual for one attribute is performed), the purpose is served.

अनारभ्यत्वात् ॥३॥

3. And because there is no need to perform (the ritual for all of them).

दर्शनाच्च ॥४॥

4. And because it is seen so[1].

1. Cf. ŚB I. 1.4.20.

श्रुत्यानर्थक्यमिति चेत् ॥५॥ कालान्तरेऽर्थवत्वं स्यात् ॥६॥

5-6. If (you say that thereby the sacred text (mentioning more than one attribute will be) futile (in respect

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of the attribute which is not accepted), (the answer is that) the text can be fruitful at another occassion.

धर्ममात्रेषु समुच्चयोऽविरोधे ॥७॥

7. (The attributes which are meant to be applied) merely for the sake of sacred duty (should be accepted, for performance only) if there is no contrast (in that case).

हौत्राधानयोः ॥८॥

8. (*All*) the formulae of Hotṛ and those connected with the establishment (of fires should be used).

न याज्यानुवाक्यासु विरोधे ॥९॥

9. (*All*) the offering-verses and the invitatory-verses (need) not be used, because, then there will be contrast.

दर्शनाच्च ॥१०॥

10. And because it is seen so[1].

1. Cf. ŚB V. 1.3.14.

प्रायश्चित्तेषु दोषनाशात् ॥११॥

11. In respect to the expiations (also, *all* of them need not be performed), because the defect can be nullified (even by means of one expiation).

नाश्रुतेः ॥१२॥

12. No, (one should not perform only one expiation), because there is no sacred text (implying that even one expiation can nullify all the defects).

प्रत्यक्षाच्च ॥१३॥

13. And because it is obvious.

स्याद्वा दर्शनात् ॥१४॥

14. Or, it may be (that one expiation can nullify all the defects) because it is seen so[1].

1. See ŚB XI. 5.8.6.

नान्यार्थत्वात् ॥१५॥

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15. No, (what is said to be seen so, is) for some other purpose. (So one expiation can not serve for all the cases. All the expiations which are necessary should be performed).

मन्त्रे स्वरक्रिया यथाम्नातमविशेषात् ॥१६॥

16. In the Mantras (used in the sacrificial ritual) the toning is to be made in the same manner as it is in their (original) recitation, because no specification is made.

भाषिकस्वरो वोपपन्नमन्त्रोपदेशात् ॥१७॥

17. Or, rather, (there should be) the tone of the Brāhmṇa-texts, (while reciting them), because (in the Brāhmaṇa-texts) the formulae are prescribed with the tone made in accordence (with that of the Brāhmaṇa-texts.)

तानो वा नित्यत्वात् ॥१८॥

18. Or, rather, (there should be) only one tone (for the Mantras) because it is constant.

एकश्रुति दूरात्सम्बुद्धौ यज्ञकर्मणि सुब्रह्मण्या-सामजपन्यूङ्खयाजमानवर्जम् ॥१९॥

19. In the sacrificial ritual, at the time of calling from distance, (and in the formulae) excluding the Subrahmaṇyā, the Sāmans, muttering, the *nyūṅkha,* and the formulae to be recited by the sacrificer, only one tone is used.

संख्याविकल्पो दानसंयोगे कृतत्वात् ॥२०॥

20. In connection with the gifts, (if they are mentined in various mumbers), an option (should be understood), because (by any number) the purpose is served.

ऊवध्यवसाध्यूधीवनिष्ठुषु समुच्चयो द्रव्यसंस्कारत-द्भेदाभ्याम्॥२१॥

21. (In the animal-sacrifices all the rites connected with) the faecal matter, the fat-gravy, the tubular vessel above the udder, and straight gut, (should be performed)

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in connection with *all* (the animals) because these rites are sanctificatory to the substances and those (i.e. the substances like the faecal matter etc.) are different.

चोदनागुणेषु च प्रकृत्युपबन्धाभ्याम् ॥२२॥

22. The attributes which are prescribed (by the sacred texts) (should be used) because of the readiness and the connecton.

गार्हपत्याहवनीयौ न व्यवेयात् ॥२३॥

23. One should not pass between the Gārhapatya and the Āhavanīya.

विवृत्यावृत्य वेतरथावृत्तिः ॥२४॥

24. Having turned around or having turned back, one should turn again by the opposite direction.

अतीत्य निष्क्रमणम् ॥२५॥

25. Having gone beyond (for performing a rite), one should come back (after the rite is finished), by the same way.

उत्तरतउपचारो यज्ञः ॥२६॥

26. The sacrificial performance (is always) northwards.

1. Cp. ŚB I. 4.3.19.

दक्षिणतो ब्रह्मयजमानयोरासने॥२७॥

27. The seats of the Brahman[1] and of the sacrificer[1] shall be towards the south.

1. Cp. ŚB I. 7.4.18.
2. Cp. ŚB XI. 2.7.33.

पश्चाद्यजमानो वेदिस्पृक् ॥२८॥

28. The sacrificer sits towards the west (of the Brahman) (and) touching the altar.

1. Cp. ŚB XI. 2.7.33.

अर्ध्वयुः कर्मसु वेदयोगात् ॥२९॥

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29. It is the Adhvaryu (who is authorised) in the activities (connected with the Yajurveda) because of his connection with the Veda (Yajurveda).

वचनविरोधाभ्यामन्यः ॥३०॥

30. Another (priest) (performs an activity connected with the Yajurveda) when there is a statement (to that effect) or when (there would be contrast).

हविष्पात्रस्वाम्यृत्विजां पूर्वं-पूर्वमन्तरम् ॥३१॥

31. The sacrificial material, the utensils, the owner (-sacrificer), and the priests—out of these, each (mentioned) earlier is to be considered as the nearer (to the fire, in comparison with the latter).

ऋत्विजां च यथापूर्वम् ॥३२॥

32. The vicinity of the priests is in accordance with the sequence (of their selection)[1].

1. For this see VII. 1.6.

न वाचोदितत्वात् ॥३३॥

33. Or (this vicinity has no significance) because it is not prescribed (in the sacred texts)[1].

1. The commentators, however, point out that ŚB III. 8.2.20 gives a clue to the concept of vicinity. So it cannot be considered as non-authoritative.

गार्हपत्ये संस्काराः ॥३४॥

34. All the sanctifications (should be performed) on the Gārhapatya (-fire).

श्रपणं वाहवनीये ॥३५॥

35. The cooking (of the oblation-material, however) (may either be performed on the Gārhapatya-fire) or on the Āhavanīya.

घृतमाज्ये ॥३६॥ लिङ्गात् ॥३७॥

36-37. When *ājya* (is mentioned), ghee is to be understood on the strength of the characteristic words.

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तस्य होमोऽनादेशे ॥३८॥

38. When no mention (of the libation-substance is made) a libation of it (ghee) is to be made.

चात्वालात्पुरीषम् ॥३९॥

39. The loose soil (whenever required should be taken) from the Cātvāla (pit).

आहवनीययजतयो ध्रुवायाः ॥४०॥

40. The offerings to be made in the Āhavanīya, should be made out of the Dhruvā (-ladle).

इडाप्राशित्राघारांश्चैके ॥४१॥

41. According to some the underlayer and pouring (of ghee) in connection with the Iḍā and Prāśitra and the Āghāra-libations (are to be made out of the ghee from the Dhruvā-ladle).

प्राञ्चावाघारौ ॥४२॥

42. The Āghāra-libations should be made (from the west) to the east.

विदिशावेके ॥४३॥

43. Or, according to some, towards the intermediate quarters[1].

1. Thus the first Āghāra is made from the south-east to the noth-west and the second from the north-east to the south-west.

आहवनीये होमाः श्रुतिसमाख्यानाभ्याम् ॥४४॥

44. All the libations should be made in the Āhavanīya-fire because of the sacred text and the name (of the fire)[1].

1. The word Āhavanīya is derived from the root *hu* with *ā* prefix. The root *hu* means to make a libation.

जुह्वावचने ॥४५॥

45. When there is no specific statement (a libation should be made) by means of the Juhū (-ladle).

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सकृद्गृहीतार्थावाप्तेः ॥४६॥

46. (When there is no specific statement, a libation of ghee) scooped for once (only) (is to be offered) because thereby the purpose is served.

अवषट्कारातिरेकाच्च॥४७॥

47. And because (in a libation) without the Vaṣaṭ-call, (the second scooping) (is said to be) excessive.

I. 9.

व्रीहीन्यवान्वा हविषि॥१॥

1. In the place (of the word) *havis* (oblation-material), (one should understand) either rice-grains or barley-grains.

तस्य द्विरवद्यति ॥२॥

2. (The Adhvaryu) cuts two (portions)[1] of it (=the sacrificial substance e.g. sacrificial bread).

1. From the middle and the front part (See Sūtra 6).

त्रिर्जमदग्नीनाम् ॥३॥ पश्चात्तृतीयम् ॥४॥

3-4. For (the sacrificer belonging to) the Jamadagni-family (he cuts) thrice. The third (portion he cuts) from the hind part.

सर्वेषां वोभयमविधानात् ॥५॥

5. Or, for all, (except for the sacrificers from the Jamadagni's family, he cuts in either of) the two (ways)[1] because there is no specific prescription.

1. Thus the Adhvaryu cuts either two portions or three portions from the sacrificial bread. To these are added the other two layers of ghee and thus the cutting becomes four-fold or five-fold.

मध्यात्पूर्वार्धाच्चासम्भिन्दन्नङ्गुष्ठपर्वमात्रमवदानम् ॥६॥

6. He cuts the portions of size of the juncture of the thumb from the middle part and from the front part without mixing their limits.

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मात्रावद्दधिपयसोः ॥७॥

7. The portions of the curds and milk (also should be) of (the above-mentioned) measurement only.

आद्यन्तयोराज्यम् ॥८॥

8. In the beginning (i.e. before the cutting) and at the end (i.e. after the cutting) (one should take) ghee (in the Juhū).

एकप्रत्यवायं स्विष्टकृतः ॥९॥

9. The cutting for the Sviṣṭakṛt should be lessened by one[1].

1. Thus if for the principal offering two cuttings have been taken, then one should take one cutting for the Sviṣṭakṛt and if three, then two.

द्विश्चाभिघारणम् ॥१०॥

10. And (one should) pour ghee twice (on the cut portions).

अवदाय प्रत्यभिघारणं प्राक्स्विष्टकृतः ॥११॥

11. Before (i.e. except) the Sviṣṭakṛt (-cutting), (the Adhvaryu), having cut portions, should replenish (those parts from where cuttings were made), (by means of ghee).

1. Cp. ŚB I. 5.3.25.

सर्वहुत एककपालः ॥१२॥

12. The sacrificial bread prepared on one potsheard should be offered all (at once)[1].

1. i.e. without making any cuttings.

अनुवाचनप्रैषो यथादेवतममुष्मा अनूब्रूहीति ॥१३॥

13. The summon for making (the Hotṛ) recite the invitatory verse should be in accordance with the deity. "Recite the invitatoty verse for N.N."[1]

1. Thus the word for the deity should be in dative.

आश्राव्यप्रैषे च ॥१४॥

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14. And after having made (the Āgnīdhra) to say *astu śrauṣaṭ*, when (the Adhvaryu gives) the summon (to the Maitrāvaruṇa to give the summon to the Hotṛ to recite the offering verse)[1] (the Adhvaryu should use dative of the word for the deity).

1. in an animal-sacrifice.

अमुं यजेति ॥१५॥

15. (When the Adhvaryu gives a summon to the Hotṛ, to recite the offering-verse, he should say), "Recite the offering-verse for N.N."[1]

1. Thus he should use accusative of the word indicating the deity.

प्रैषानुवाचने षष्ठी वपायै धानासोमेभ्य इति परिहाप्य॥१६॥

16. (When the Maitrāvaruṇa) gives a summon (to the Hotṛ to recite the offering-verse, he should use) genetive (case) (of the word indicating the oblation-substance) except (in two cases where he should use the forms in dative case viz.) *vapāyai, dhānāsomebhyaḥ*.

असावित्यपनोदे ॥१७॥

17. (The words like) *asau* (-"this one") (in a formula should be) removed (at the time) of using it and they should be substituted by the names of the persons concerned).

सवषट्कारासु तिष्ठन्दक्षिणत उदङ्प्राङ्वषट्कृते ॥१८॥

सह वा ॥१९॥

18-19. (At the time of the offerings) for which the Vaṣaṭ-call (is required) (the Adhvaryu should make them) while standing towards the south (of the altar), facing to the north-east, and either after the Vaṣaṭ-call is uttered or simultaneously (with it).

उभयत आज्यं हविषः ॥२०॥ सह वा ॥२१॥

20-21. At the time of offerings (the Adhvaryu should) either (offer) ghee towards both the sides (i.e before and after the offering) or simultaneously (with it).

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I. 10.

वर्तमानोपदेशाच्चोदनाशब्दाच्छ्रुत्यर्थाभावात्तवै चेति वचनान्निर्देशात्कर्मचोदकः ॥१॥

1. The Praiṣas (summons) (are not to be regarded as Mantras, but simply as) instigations for the performances because they are prescribed for the purpose in the present, because in them there is a word indicating order, because the meaning of the heard (words) (would be lost if they are suposed to be Mantras) and because sometimes the forms ending in *tavai* (-suffix) (are used in them) (which also again indicate a performance)[1] and because they indicate (a performance)[2].

1. See e.g. ŚB I. 7.3.28.
2. In the next Sūtra this view is refuted.

मन्त्रो वा समभिव्याहारात् ॥२॥

2. Or, rather, (they should be regarded as) Mantras because they are pronounced.[1]

1. Thus if they were sentences indicating action, merely action would have been done. But this is not the case. They *are* pronounced and then only action is done.

अर्थप्रसंख्यया द्रव्योपकल्पनम् ॥३॥

3. (At the time of a sacrifice) one should procure (all) the substances with the awareness of the requirement[1].

चर्माण्युत्तरलोमानि प्राग्ग्रीवाणि ॥४॥

4. The skins (are always to be spread) with their hairy part upwards and with the neck-parts towards the east.

अवरोक्तमुत्तरं हविषि ॥५॥

5. As regards the oblation-material (when many of them are prescribed) the latter said (is to be taken) later (and is to be placed) to the north (of the earlier).

एकद्रव्ये साज्ये वेदेनोपग्रहणम् ॥६॥

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6. At the time of taking a single substance (viz. vessel etc.) full of ghee, one should support it with the Veda-bunch.

स्फ्येनान्यत्र ॥७॥

7. In other cases[1] (one should support) by means of the wooden sword (*sphya*).

1. viz. other than ghee.

कुशैरसत्सु ॥८॥

8. In the absence (of the Veda-bunch or of the wooden sword etc.) one should take Kuśa-blades (in one's hand).

पाणिभ्यां जुहूं परिगृह्योपभृत्याधानमादानकालेऽसंह्रादयन्॥९॥

9. At the time of taking (the offering - ladles) having held the Juhū by means of his hands, one should place it on the Upabhṛt without knocking them together.

वाच्यफलेषु स्वर्गः सामर्थ्यात् ॥१०॥

10. In connection with the (sacrifices) the result of which is still to be told (i.e. not mentioned in the sacred texts), the heaven (should be understood as the result) because of the adequacy.

एककर्मणि गुणविशेषे फलविशेषः ॥११॥

11. In any rite (where alternate attributes are mentioned), the better the attributes, the better the result.

दानवाचनान्वारम्भणवरवरणव्रतप्रमाणेषु यजमानं प्रतीयात्॥१२॥

12. In connection with the act of giving (the gifts), being made to recite, holding from behind, (giving) a chosen gift, selecting (priests), observing vows, and with measurements, one should understand the sacrificer (as the performer).

खातलूनछिन्नावहतपिष्टदुग्धदग्धेषु यजुष्क्रियासम्भवात् ॥१३॥

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13. In connection with the digging (a hole for the sacrificial post), cutting (the sacred grass), cutting (the sacrificial post), crushing (the rice), milking (the cows) and burning (i.e. baking the earthen vessels of the Pravargya etc.) the actions are to be performed merely by means of Yajus-formulae, (and not *actually*)[1], because of the impossibility.

1. They should be actually done before the real performance, and during the performance merely the relevant formulae should be recited.

रौद्रं राक्षसमासुरमाभिचरणिकं मन्त्रमुक्त्वा पित्र्यमात्मानं चालभ्योपस्पृशेदपः उपस्पृशेदपः ॥१४॥

14. Having recited a formula addressed to Rudra, Rakṣas, Asuras, or one connected with the sorcery, or one addressed to the ancestors, or having touched oneself, one should touch water.

The Full- And New - Moon - Offerings

II. 1

पूर्वां पौर्णमासीमुत्तरां चोपवसेत् ॥१॥

1. One should observe fast on the earlier[1] and the latter[2] Full-moon-day.

1. The fourteenth day of a white fortnight.
2. the full-moon-day.

अग्न्याधानमध्वर्युर्यजमानो वा ॥२॥

2. The rite of adding (fuel) to the fires should be done by the Adhvayru or by the sacrificer.

ममाग्ने वर्चो विहवेष्वस्तु वयं त्वेन्धानास्तन्वं पुषेम महां नमन्तां प्रदिशश्चतस्रस्त्वयाध्यक्षेण पृतना जयेमेत्याहवनीये समिधमादधाति ॥३॥

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3. With *mamāgne* (ṚV X. 128.1.), he puts a kindling stick in the Āhavanīya - fire.

तूष्णीं द्वितीयाम् ॥४॥

4. He puts another (kindling - stick on the Āhavanīya) silently.

एवमितरयोरग्न्योः ॥५॥

5. In the same manner, (he puts two kindling sticks) on the other two (fires)[1].

1. first in the Gārhapatya and then in the Dakṣiṇa.

महाव्याहृतिभिर्वा प्राक्संस्थम् ॥६॥

6. Or, (he may put kindling-sticks) with great Utterances[1] (in the fires in such a way that the putting) ends in the east[2].

1. viz. *bhūḥ*, *bhuvaḥ*, and *svaḥ*–one utterance for one fire respectively. The first kindling stick is put with the utterance and the second silently.
2. i.e. first in the Gārhapatya then in the Dakṣiṇa and then in the Āhavanīya. Thus he starts in the west and concludes in the east.

तूष्णीं वा यथापूर्वम् ॥७॥

7. Or, (he may put both the kindling-sticks in each fire) silently, in the order as before[1].

1. i.e. the order of establishment of fires, viz. first in the Gārhapatya, then in the Āhavanīya and then in the Dakṣiṇa.

अहनि मांसमैथुने वर्जयेत् ॥८॥

8. On that day, (the sacrificer) should avoid meat and sexual intercourse.

केशश्मश्रु वपते वाशिखम् ॥९॥

9. He either gets hair on the head and beard-hair, except the tuft of hair on the head (*śikhā*) shaved or not.

अपराह्णे व्रतोपायनीयमश्नीतः सर्पिषासुहितौ ॥१०॥

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10. In the afternoon, (the sacrificer and his wife) eat the food allowed to be eaten, before entering into the vow[1], along with ghee, without being satiated.

1. See ŚB I. 1.1.7-10.

अन्तरेणापराग्नी गत्वापरेणाहवनीयं प्राङ्मुष्टन्नग्निमीक्षमाणोऽप उपस्पृश्य व्रतमुपैत्यग्ने व्रतपत इदमहमिति वा (१.५) सत्यवाद्यतः॥११॥

11. Having gone between the (Gārhapatya and Dakṣiṇa) - fires, and standing to the west of the Āhavanīya-fire, with his face to the east, then having touched water, and looking to the fire (Āhavanīya), he enters into the vow, with *agne vratapate...*(VS I. 5) or with *idam aham...* (VS I. 5). Henceforth, he should speak truth alone.

Cp. ŚB I. 1.1.1-5.

कर्माङ्गमुत्तरे सत्यवदनम् ॥१२॥

12. The speaking of truth in the following (period) is a part of the ritual.[1]

1. After the initiation one should speak truth (see Pāraskaragṛhyasūtra II.8.8). But here again he is expected to speak truth. The present vow is then supposed to be a part of the ritual.

वृक्षारण्यौषधीनामश्नीयाद्वा ॥१३॥

13. (The sacrificer and his wife) may optionally eat products of tree or forest herbs.

Cp. ŚB I. 1.1.10.

आहवनीयगृहशाय्यधः ॥१४॥

14. (During the night, the sacrificer and his wife) should sleep in the Āhavanīya-house, on the ground.

Cp. ŚB I. 1.1.11.

गार्हपत्यस्य वा ॥१५॥

15. Or, (they may sleep in the house) of the Gārhapatya.

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सद्यो वा ॥१६॥ प्रातः ॥१७॥

16-17. (The Full-moon-sacrifice should be performed) on the same day or tomorrow.

अग्निहोत्रं हुत्वा ब्रह्माणं वृणीते ब्रह्मिष्ठं भूपते भुवनपते महतो भूतस्य पते ब्रह्माणं त्वा वृणीमह इति ॥१८॥

18. After having made the Agnihotra-libation, (the sacrificer selects (a priest) who is very well versed in the Veda, as the Brahman-priest, with *bhūpate bhuvanapate...* (TB III. 7.6.1).

बृहस्पतिर्देवानां ब्रह्माहं मनुष्याणामिति ॥१९॥

19. After being selected (the Brahman) mutters *ahaṁ bhūpatiḥ...* (TB III. 6.7.1), *bhūr bhuvaḥ svaḥ deva savitaḥ...* (VSK II. 3.1-3).

वाचस्पते यज्ञं गोपायेत्याह ॥२०॥

20. (Then the sacrificer) says (to the Brahman), *vācaspate...*

अपरेण वाहवनीयं दक्षिणातिक्रामति ॥२१॥

21. (The Brahman) goes towards the south, (where he has his seat), either (by the east of the Āhavanīya) or by the west of the Āhavanīya.

अहे दैधिषव्योदतस्तिष्ठान्यस्य सदने सीद योऽस्मत्पाकतर इति ब्रह्मसदनमीक्षते ॥२२॥

22. With *ahe daidhīṣavyodataḥ...* (TS III. 2.4.4), the Brahman looks at his seat.

ब्रह्मसदनात्तृणं निरस्यति निरस्तः पाप्मा सह तेन यं द्विष्म इति ॥२३॥

23. The Brahman throws a grass- blade from his seat with *nirastaḥ pāpmā...* (VSK II. 3.3)

इदमहं बृहस्पतेः सदसि सीदामि प्रसूतो देवेन सवित्रा तदग्नये प्रब्रवीमि तद्वायवे तत्पृथिव्याऽइति ॥२४॥

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ब्रह्मसदन आहवनीयमभिमुख उपविशति॥१॥

(24 - 2.2.1) with *idamaham* (VSK II. 3.3) the Brahman sits on his seat, facing the Āhavanīya.

II. 2.

वाग्यत आनुयाजप्रसवात् ॥२॥

2. (The Brahman remains) restrained in his speech upto the instigation for the after-offerings[1].

1. See III. 5.5. Thus when the Adhvaryu asks permission from the Brahman for proceeding with the ritual of the After-offerings, the latter permits him to do so (See ŚB I.7.4.21).

भागपरिहरणादि वा ॥३॥

3. Or, (he may restrain his speech) from the time when his protion is brought (to him)[1] (upto the time of giving the instigation for the offering of the After-offerings).

1. See III. 4.28. Thus he maintains silence while the ritual mentioned between III. 4.25 and III. 5.5. is being performed.

आवृतावषट्कारासु ॥४॥

4. In those (offerings) where no Vaṣaṭ-Call is used[1] (the rite of selection of the Brahman should be performed) according to the (above mentioned) procedure, (but silently).

1. viz. Pūrṇāhuti, Yūpāhuti, Ṣaḍḍhotrāhuti, Sāvitryāhuti etc.

अत्र वा व्रतोपायनम् ॥५॥

5. (The sacrificer) may enter into the vow either now[1] (or yesterday[2] only).

1. i.e. after the selection of the Brahman.
2. See II. 1.11.

व्याहृत्य वैष्णवं मन्त्रं जपेत् ॥६॥

6. If (the Brahman) speaks (any thing profane), he should mutter a formula addressed to Viṣṇu.

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अध्वर्युश्च ॥७॥

7. And the Adhvaryu also (if he speaks any profane word during his control of speech), (should mutter a verse addressed to Viṣṇu)[1].

1. Cp. ŚB I. 1.4.9.

प्रणय यज्ञं देवता वर्धय त्वं नाकस्य पृष्ठे यजमानो अस्तु सप्त ऋषीणां सुकृतां यत्र लोकस्तत्रेमं यज्ञं यजमानं च धेह्योंप्रणयेति प्रणीताः प्रस्तौति ॥८॥

8. (The Brahman) instigates the Praṇītā-water[1] with *praṇaya yajñam...*

1. When the Adhvaryu asks his permission before leading forward the water (see II. 3.2), he gives it, with these words.

एवमामन्त्रित ओंकारेण ॥९॥ प्रोक्ष यज्ञमिति हविषि ॥१०॥ इध्माबर्हिषोश्च ॥११॥

9-11. In the same manner, (he should give permission) when he is asked for (it) (at the respective occasions uttering each time) the *om* sound, (in the beginning). (Thus with *prokṣa yajñam...*) (he instigates) while the oblation-material is to be sprinkled and also when the fire-wood (is being sprinkled) and when the sacred grass (is being sprinkled.)

बृहस्पते परिगृहाण वेदिं सुगा वो देवाः सदनानि सन्त्वस्यां बर्हिः प्रथतां साध्वन्तरहिंस्त्रा पृथिवी देवी देव्यस्त्विति वेदिं परिगृह्णन्तम् ॥१२॥

12. When (the Adhvaryu) is (about to) trace out the altar, (the Brahman should instigate him) with *bṛhaspate...*

प्रजापतेऽनुब्रूहि यज्ञमिति सामिधेनीरनुवक्ष्यन्तम् ॥१३॥

13. When (the Hotṛ) is about to recite the Sāmidhenī-(enkindling-verses), (he should instigate him) with *prajāpatenubrūhi yajñam.*

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देवता वर्धय त्वमिति सर्वत्रानुषजति ॥१४॥

14. He adds *devatā vardhaya tvam* everywhere[1].

1. After every formula mentioned in Sūtras 9-13.

मित्रस्य त्वा चक्षुषा प्रतीक्ष इति प्राशित्रं प्रतीक्षते ॥१५॥

15. He looks at the Prāśitra (a portion from the oblation-substance, given to the Brahman), with *mitrasya tvā cakṣuṣā...* (VSK III.3.4).

देवस्य त्वेति (२.११) प्रतिगृह्णाति ॥१६॥

16. With *devasya tvā...* (VS II.11), (he accepts the Prāśitra being given by the Adhvaryu)[1].

1. Cp. ŚB I. 7.4.17.

पृथिव्यास्त्वेति सादयत्यपोह्य बर्हींषि ॥१७॥

17. Having removed the Barhis-grass, he places it[1] (on the ground), with *pṛthivyāstvā...* (VS I. 11).

1. The Prāśitra.

पुनरादाय देवस्य त्वेत्यनामिकाङ्गुष्ठाभ्यामग्नेष्ट्वेति (२.११.) प्राश्नाति दन्तैरनुपस्पृशन्नत्र चेत् ॥१८॥ निदधाति वांसदेशे ॥१९॥

18-19. Having taken it again by means of his ring-finger and the thumb, with *devasya tvā....* (VS II.11) he either eats it with *agneṣṭvā...*(VS II. 11) without touching it by the teeth if (he is going to eat it) now or (if he is going to eat it afterwards)[1] he lays it down on the shoulder-region (of the altar)[2].

1. See III. 4.27.
2. On the south-east corner. Cp. ŚB I. 7.4.14-16.

प्रक्षाल्य पात्रं नाभिमालभते या अप्स्वन्तर्देवतास्ता इदं शमयन्तु स्वाहाकृतं जठरमिन्द्रस्य गच्छ घसिना मे मा सम्मृक्था ऊर्ध्वं मे नाभेः सीदेन्द्रस्य त्वा जठरे सादयामीति ॥२०॥

20. Having washed (both) the (Prāśitra-) vessel(s) he touches the navel with *yā apsvantardevatāḥ...* (VSK II. 3.5.)[1].

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1. Cp. ŚB I. 7.4.17.

एतं त इति (२.१२-१३) समिदामन्त्रितः प्रसौति ॥२१॥ प्रतिष्ठेति (२.१३) ब्रूयाद्वा ॥२२॥

21-22. (Before the performance of the after-offerings) if he is asked (permission by the Adhvaryu who does so) after having taken a kindling-stick–he instigates him with *etaṁ te...*(VS II. 12-13). (At the end of this formula, there is the word) *pratiṣṭhā;* he may either utter it (or not)[1].

1. Cp. ŚB I. 7. 4. 21-22.

कर्मापवर्गे समिधमादधाति जुहोत्युपतिष्ठते वा नमः कृताय कर्मणे नमः अयाड्यज्ञं जातवेदा अन्तरः पूर्वो अस्मिन् निषद्य सं त्वं सनिं सुविमुचा विमुञ्च धेह्यस्मभ्यं द्रविणं जातवेदः स्वाहेति यथेतमेत्य॥२३॥

23. At the end of a rite having come back in the same way by which he had gone he either puts a kindling - stick (on the Āhavanīya - fire) or makes a libation (of ghee) or stands near (the fire) worshipping (it) with *namaḥ...*

1. For this see II. 1.21; thus either by the east or by the west of the Āhavanīya.

एतद्ब्रह्मत्वमिष्टिपश्वोः ॥२४॥

24. This is the Brahman's work in an *iṣṭi* (= offering) and in an animal-secrifice.

II.3

गार्हपत्यमुत्तरेणोदपात्रं निधायालभते भूतस्त्वा भूत करिष्यामीति ॥१॥

1. (The Adhvaryu), having laid down a vessel (full) of water, to the north of the Gārhapatya, touches it with *bhūtastvā...*

ब्रह्मन्नपः प्रणेष्यामि यजमान वाचं यच्छेत्याह ॥२॥

2. Then he says, "O Brahman, shall I lead the water forward ? O sacrificer, restrain your speech."

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अनुज्ञात उत्तरेणाहवनीयं सम्प्रति निदधाति कस्त्वेति (१.६) ॥३॥

3. When he is permitted (by the Brahman to do so), (having brought the water from the Gārhapatya towards the Āhavanīya), he lays it down, to the north of the Āhavanīya, near it, with *kastvā*... (VS I. 6)[1].

1. Cp. ŚB I. 1.1. 12-13.

नान्तरेण गच्छेयुः ॥४॥

4. None should go between (the Praṇītā-water and the Āhavanīya)[1].

1. Cp. ŚB I. 1.1.21.

कांस्यवानस्पत्यमार्त्तिकैरभिचारब्रह्मवर्चसप्रतिष्ठाकामा यथासंख्यम् ॥५॥

5. (He should lead the water) for a sacrificer desirous of practising sorcery or of Brahman-splendour, or of firm foundation, in a vessel made of white copper (*kāṁsya*), or wood or of clay, respectively.

तृणैरग्नीन्परिस्तीर्य पुरस्तात्प्रथमं द्विशः पात्राणि संसादयति॥६॥

6. Having strewn sacrificial grass, around the fires, first (around the fire) in the east[1], he places together the sacrificial utensils in pairs[2].

1. Cp. ŚB I. 1.1.22.
2. The order is as follows : first around the Āhavanīya, then around the Gārhapatya and then around the Dakṣiṇa.

यजमानो वा ॥७॥

7. Or the sacrificer (may place together the utensils).

शूर्पाग्निहोत्रहवणि स्फ्यकपालं शम्याकृष्णाजिनमुलूखलमुसलं दृषदुपलमर्थवच्च ॥८॥

8. (He places together the following utensils) the winnowing basket and the Agnihotra - ladle the wooden sword and the potsherds, the peg and the black-antelope's

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skin the mortar and the pestle, the lower and the upper mill - stones[1] and (also whatever else which is) required.

1. Cp. ŚB I. 1.1.22.

श्रपणस्य पश्चादुत्तरतो वा ॥९॥

9. (He places the above-mentioned utensils,) either to the west or to the north of the (fire on which oblations are) to be cooked[1].

1. Thus either the Gārhapatya or the Āhavanīya.

कर्मणे वामिति (१.६) शूर्पाग्निहोत्रहवण्यादाय वाचं यच्छति॥१०॥

10. Having taken the winnowing basket and the Agnihotra ladle with *karmaṇe vām*...(VS I. 6) he restrains his speech[1].

1. Cp. ŚB I. 1.2.1-2

प्रतपनं प्रत्युष्टं निष्टप्तमिति (१.७) ॥११॥

11. The heating (of these two objects is to be done on the Gārhapatya-fire) either with *pratyuṣṭam*...(VS I.7) or *niṣṭaptam*... (VS I. 7)[1].

1. Cp. ŚB I. 1.2.2.

गच्छत्युर्वन्तरिक्षमिति (१.७) श्रपणस्य पश्चादनस्तिष्ठत्समङ्गि ॥१२॥

12. With *urvantarikṣam*... (VS I. 7.), he goes towards the cart fully equipped (*samaṅgi*)[1] standing to the west of the fire on which oblations are to be cooked[2].

1. except the oxen.
2. Cp. ŚB I. 1.2.2.

धूरसीति (१.८) धूरभिमर्शनम् ॥१३॥

13. With *dhūrasi*... (VS I.8) he touches the yoke[1].

1. Cp. ŚB I. 1.2.10.

देवानामित्युपस्तम्भनस्य (१.८-९) पश्चादीषाम् ॥१४॥

14. With *devānām*... (VS I. 8-9), he touches the pole behind the stay[1].

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1. Cp. ŚB I. 1.2.10.

विष्णुस्त्वेत्यारोहणम् (१.९.) ॥१५॥

15. With *viṣṇustvā*...(VS I.9) he ascends it[1].

1. Cp. ŚB I. 1.2.13.

प्रेक्षत उरु वातायेति (१.९) हविष्यान् ॥१६॥

16. He looks at (the rice-grains) out of which oblations are to be made, with *uru vatāya*... (VS I.9)[1].

1. Cp. ŚB I. 1.2.14.

अपहतमिति (१.९) निरस्यत्यन्यत् ॥१७॥

अविद्यमानेऽभिमृशेत् ॥१८॥

17-18. With *apahatam*...(VS I.9) he removes anything else (viz. a grass-blade etc. in it). If there is nothing (of that sort), he touches (the rice-grains, with the same formula[1].

1. Cp. ŚB I. 1.2.15.

यच्छन्तामित्यालभते (१.९) ॥१९॥

19. With *yacchantām*...(VS I.9) he touches (the rice grains again)[1].

1. Cp. ŚB I. 1.2.16.

देवस्य त्वेति (१.१०) गृह्णात्याग्नेयं चतुरो मुष्टीन्॥२०॥ एवमग्नीषोमीयम् ॥२१॥ यथादेवतमन्यत् ॥२२॥

20-22. With *devasya tvā*...(VS I.10) he takes four fistfull (rice-grains) for Agni; in the same manner for Agni-and-soma; and in accordance with the deity the other (oblation-material)[1].

1. Cp. ŚB I. 1.2.17-19.

भूताय त्वेति (१.११) शेषाभिमर्शनम् ॥२३॥

23. With *bhūtāya tvā*...(VS I.11) he touches the remaining (rice-grains)[1].

1. Cp. ŚB I. 1.2.20.

स्वरिति (१.११) प्राङीक्षते ॥२४॥

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24. With *svaḥ*...(VS I.11), he looks at the east[1].

1. Cp. ŚB I. 1.2.20.

दृंहन्तामित्यवरोहति (१.११) ॥२५॥

25. With *dṛṁhantām*...(VS I.11), he descends (from the cart)[1].

1. Cp. ŚB I. 1.2.22.

गच्छत्युर्वन्तरिक्षमिति (१.११) ॥२६॥

26. With *urvantarikṣam*...(VS I.11) he goes (to the north of the Gārhapatya-fire)[1].

1. Cp. ŚB I. 1.2.22.

श्रपणस्य पश्चात्सादयति पृथिव्यास्त्वेति (१.११)॥२७॥

27. With *pṛthivyāstvā*...(VS I.11) he places (the rice-grains in the winnowing basket) to the east of the fire on which the oblations are to be cooked[1].

1. Cp. ŚB I. 1.2.23.

पात्र्यां वा स्फ्योपहितायाम् ॥२८॥

28. The ritual connected with cart may optionally be performed in a (wooden) vessel kept on the wooden sword (*sphya*)[1].

1. Cp. ŚB I. 1.2.8.

धूरीषारोहणानि पात्रीबिले जपति ॥२९॥

29. He mutters the formulae connected with the yoke[1], with the pole[2], and with the ascending[3], in the hollow of the vessel[4].

1. See Sūtra 13. 2. See Sūtra 14. 3. See Sūtra 15.
4. Cp. ŚB I. 1.2.8.

दृंहन्तामित्युत्थानम् (१.११) ॥३०॥

30. With *dṛṁhantām*...(VS I. 11), he rises from his seat[1].

1. Cp. ŚB I. 1.2.22.

कुशौ समावप्रशीर्णाग्रावनन्तर्गर्भौ कुशैश्छिनत्ति पवित्रे स्थ (१.१२) इति ॥३१॥

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31. By means of three darbha-blades he severes two darbha-blades, which are of equal length, the ends of which are unbroken, and which are without any sprouts, with *pavitre sthaḥ* (VS I.12)[1].

1. Cp. ŚB I. 1.3.1-2.

त्रीन्वा ॥३२॥

32. Or he severes three (darbha-blades)[1].

1. Cp. ŚB I. 1.3.3.

हविर्ग्रहण्यामपः कृत्वा ताभ्यामुत्पुनाति सवितुर्व इति (१.१२) ॥३३॥

33. Having put water in the Agnihotra-ladle, he purifies it by means of those strainers with *saviturvaḥ*...(VS I. 12)[1].

1. Cp. ŚB I. 1.3.3.

ता स्थानं तयोः ॥३४॥

34. (He places the strainers on that water); *that* is their place.

सव्ये कृत्वा दक्षिणेनोदिङ्गयति देवीराप इति (१.१२) ॥३५॥

35. Having taken (the Agnihotra-ladle with water) in his left (hand), he lifts it up (to the mouth), by his right (hand) with *devīr āpaḥ*...(VS I.12)[1].

1. Cp. ŚB I. 1.3.7.

प्रोक्षिता स्थेति (१.१३) तासां प्रोक्षणम् ॥३६॥

36. With *prokṣitāḥ stha*... (VS I.13) he sprinkles it (water) (with some part of itself)[1].

1. Cp. ŚB I. 1.3.10.

हविश्चाग्नये त्वाग्नीषोमाभ्यां त्वेति (१.१३) ॥३७॥

37. And (he sprinkles that water on) the oblation-material (rice-grains) with *agnaye tvā*....(VS I.13), *agnīṣomābhyāṁ tvā*...(VS I. 13)[1].

1. Cp. ŚB I. 1.3.10-11.

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यथादेवतमन्यत् ॥३८॥

38. And in this manner (he sprinkles water on the other oblation-materials) in accordance with deities (i.e. mentioning the deities in the formula of sprinkling).

पात्राणि दैव्यायेति (१.१३)॥३९॥

39. (He then sprinkles water) on the utensils, with *daivyāya*...(VS I. 13)[1].

1. Cp. ŚB I. 1.3.12.

असंचरे प्रोक्षणीर्निधाय ॥४०॥

40. Having laid lown the sprinkling water on a place out of the passage (of priests)[1],

1. i.e. in between the Āhavanīya-fire and the Praṇītā-water.

II. 4

शर्मासीति (१.१४.) कृष्णाजिनादानम् ॥१॥

1. (the Adhvaryu) takes the black antelope's skin with *śarmāsi*...(VS I. 14)[1].

1. Cp. ŚB I. 1.1.4.

अपेत्य पात्रेभ्योऽवधूनोत्यवधूतमिति (१.१४) ॥२॥

2. Having gone away from the other utensils he shakes it with *avadhūtam*... (VS I.14)[1].

1. Cp. ŚB I. 1.4.4.

प्रत्यग्ग्रीवमास्तृणात्यदित्यास्वगिति (१.१४) ॥३॥

3. He spreads it with the neck to the west with *adityāstvag*... (VS I.14)[1].

1. Cp. ŚB I. 1.4.5.

सव्याशून्ये निदधात्युलूखलमद्रिरसि ग्रावासीति वा (१.१४) ॥४॥ प्रति त्वेत्युभयोः (१.१४) ॥५॥

4-5. While not leaving (his hold on the skin) by his left (hand), he lays down (on it) the mortar either with *adrirasi*... (VS I.14) or with *grāvāsi*... (VS I.14) and adds

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prati tvā... (VS I. 14) to (either of) the two (formulae which he chooses)[1].

1. Cp. ŚB I. 1.4.5-7.

हविरावपत्यग्नेस्तनूरिति (१.१५.)॥६॥

6. He pours the oblation-material (-rice-grains) (in the mortar) with *agnestanūḥ*...(VS I.15)[1].

1. Cp. ŚB I. 1.4.8.

वाचं विसृजते ॥७॥

7. He releases the speech[1].

1. Cp. ŚB I. 1.4.8.

यजमानश्च ॥८॥

8. And the sacrificer (also releases the speech).

हविष्कृता वा ॥९॥

9. Or, (the Adhvaryu may release his speech) by the calling of the Haviṣkṛt (preparer of the oblation)[1].

1. Cp. ŚB I. 1.4.11.

नानाबीजेष्वन्त्ये सामर्थ्यात् ॥१०॥

10. When there are many (kinds of) grains, (he should release his speech) after the last (has been poured in the mortar) because of the adequacy.

बृहद्ग्रावेति (१.१५) मुसलमादत्ते॥११॥

11. With *bṛhad grāvā*... (VS I.14), he takes the pestle (in his hand)[1].

1. Cp. ŚB I. 1.4.10.

स इदमित्यवदधाति (१.१५.) ॥१२॥

12. With *sa idam*...(VS I.15) he thrusts it down[1].

1. Cp. ŚB I. 1.4.10.

हविष्कृदेहीति (१.१५) त्रिराह्वयति ॥१३॥

13. He invokes (the preparer of the oblations)[1] with *haviṣkṛdehi*...(VS I.15)[2].

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1. either the sacrificer's wife or the Āgnīdhra.
2. Cp. ŚB I. 1.4.11.

अतः पत्न्यवहन्त्यन्यो वा ॥१४॥

14. Henceforth, either the sacrificer's wife or some other (priest e.g. the Āgnīdhra), threshes.

आह्वयत्याहन्त्यन्यो दृषदुपले कुक्कुटोऽसीति (१.१६) त्रिः शम्यया द्विर्दृषदं सकृदुपलाम्॥१५॥

15. While the Adhvaryu is invoking, the other (viz. the Āgnīdhra) should beat the crushing stones thrice by means of the peg with *kukkuṭo'si*...(VS I.16)—twice the lower crushing stone and once the upper crushing stone[1].

1. Cp. ŚB I. 1.4.18.

वर्षवृद्धमसीति (१.१६) शूर्पमादत्ते॥१६॥

16. (The Adhvaryu) takes the winnowing basket with *varṣavṛddhamasi*...(VS I.16)[1].

1. Cp. ŚB I. 1.4.19.

प्रति त्वेति (१.१६) हविरुद्वपति॥१७॥

17. With *prati tvā*... (VS I.16), he pours (the threshed grains from the mortar into the winnowing basket)[1].

1. Cp. ŚB I. 1.4.20.

परापूतमिति (१.१६) निष्पुनाति ॥१८॥

18. With *parāpūam*...(VS I.10) he winnows the grains[1].

1. Cp. ŚB I. 1.4.21.

अपहतमिति (१.१६) तुषान्निरस्यति ॥१९॥

19. With *apahatam*...(VS I.16), he throws away the husks[1].

1. Cp. ŚB I. 1.4.21.

वायुर्व इति (१.१६) विविनक्ति ॥२०॥

20. With *vāyur vaḥ*... (VS I.16), he separates (the threshed grains from the unthreshed grains)[1].

1. Cp. ŚB I. 1.4.22.

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देवो व इति (१.१६) पात्र्यामोप्याभिमन्त्रयते।२१॥

21. Having poured (the separated, threshed) grains into the vessel, he addresses them with *devo vaḥ*...(VS I.16)[1].

1. Cp. ŚB I. 1.4.22-23.

त्रिः फलीकरोति ॥२२॥

22. Then he husks them thrice[1].

1. Cp. ŚB I. 1.4.24.

देवेभ्यः शुन्धध्वं देवेभ्यः शुन्धध्वमित्येके॥२३॥

23. Some (husk them) with *devebhyaḥ śundhadhvam*...[1], each time.

1. ŚB I.1.4.24, this opinion is mentioned but rejected.

फलीकृत्य कणान्निदधाति ॥२४॥

24. Having husked, he keeps the chaff (of rice) at a safe place.

पेषणोपधाने युगपत् ॥२५॥

25. The crushing of (rice)[1] and arranging the potsherds[2] should be done simultaneously[3].

1. done by the Adhvaryu.
2. done by the Āgnīdhra.
3. Cp. ŚB I. 2.1.1.

धृष्टिरसीत्युपवेषमादायापाग्न इत्यङ्गारान्प्राचः करोति (१.१७) ॥२६॥

26. Having taken the fire-shovelling-stick with *dhṛṣṭirasi* (VS I.17) (the Āgnīdhra) brings some burning coals (in the Gārhapatya-fire) to the east, with *apāgne*... (VS I.17)[1].

1. Cp. ŚB I. 2.1.3-4.

आ देवयजमित्यङ्गारमाहृत्य कपालेनावच्छादयति ध्रुवमसीति (१.१८) ॥२७॥

27. Having pulled a burning coal towards himself, with *ā devayajam*...(VS I.17), he should place a potsherd on it with *dhruvam asi*...(VS I.18)[1].

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1. Cp. ŚB I. 2.1.5-7.

अमुष्येति द्विषच्छब्देऽभिचरन् ॥२८॥

28. Instead of the word (meaning) enemy he should, if he wants to practise sorcery, (say), N.N. (i.e. utter the name of the sacrificer's enemy)[1].

1. Cp. ŚB I. 2.1.7.

अन्यत्रापि ॥२९॥

29. Elsewhere also (whenever a word meaning enemy occures in a formula, and if it is desired to perform sorcery, he should utter the name of the sacrificer's enemy).

सव्याङ्गुल्याशून्येऽङ्गारं निदधात्यग्ने ब्रह्मेति (१.१८) ॥३०॥

30. Holding the potsherds, with the (fore-) finger of his lefthand, he puts a burning coal (on it) with *agne brahma*...(VS I.18)[1].

1. Cp. ŚB I. 2.1.9.

धरुणमिति (१.१८) पश्चात्॥३१॥ पुरस्ताद्धर्त्रमिति (१.१८) ॥३२॥ विश्वाभ्य इति (१.१८) दक्षिणतः ॥३३॥ समं विभज्य द्वे दक्षिणत एवमुत्तरतश्चित स्थेति (१.१८) ॥३४॥

31-35 With *dharuṇam*...(VS I.18) (he places the second potsherd) to the west (of the first which is the central one); with *dhartram*... (VS I.18) (he places the third postsherd) to the east (of the central potsherd), with *viśvābhyaḥ*...(VS I.18), (he places the fourth potsherd) (and then) having divided (the remaining four potsherds) equally, he places two to the south and similarly (i.e. two) to the north, (each) with *cita stha*...(VS I.18)[1].

1. Cp. ŚB I. 2.1.10-12.

एवमेकादशाग्नीषोमीयस्य ॥३६॥

36. In the same way, eleven (potsherds are to be arranged) for the sacrificial bread to be offered to Agni-and-Soma.

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अधिकं दक्षिणतः ॥३७॥

37. The additional (potsherd, which remains after the potsherds are divided into two equal groups,[1] is to be placed) to the south (of the central potsherd).

1. Upto the first four potsherds the arrangement is the same as described above. But then the remaining potsherds are to be divided into two groups. One group is to be placed to the south and the other to the north. The remaining potsherd is to be placed to the south.

भृगूणामित्यङ्गारैरभ्यूहति (१.१८) ॥३८॥

38. With *bhṛgūṇām*...(VS I.18), he covers (them) with burning coals[1].

1. Cp. ŚB I. 2.1.13.

II. 5.

उपसर्जनीरधिश्रयति ॥१॥

1. (The Āgnīdhra) sets the Upasarjanī-water[1] on the Gārhapatya-fire.

1. kneading water or the water to be mixed with ground rice.

कृष्णाजिनमादत्ते पूर्ववत्प्रति कृष्णाजिनम्॥२॥

2. (The Adhvaryu) takes the black-antelope's skin. (He performs all the rites) in respect to the black-antelope's skin in the same manner as (described) previously.[1]

1. Cp. II. 4.1-4. Thus taking, shaking, spreading, and holding it with the left hand– all these rites are to be done now also. Cp. ŚB I. 2.1.14.

तस्मिन्दृषदं धिषणासीति (१.१९) ॥३॥

3. On it (he keeps) the lower crushing-stone with *dhiṣaṇāsi*...(VS I.19)[1].

1. Cp. ŚB I. 2.1.15.

पश्चाच्छम्यामुपोहत्युदीचीं दिव इति (१.१९) ॥४॥

4. To the west (of it) he inserts, below it, the peg with its point to the north, with *divam*...(VS I.19)[1].

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1. Cp. ŚB I. 2.1.16.

दृषद्युपलां धिषणासीति (१.१९)॥५॥

5. On the lower (crushing-stone), (he keeps) the upper crushing stone with *dhiṣaṇāsi*...(VS I.19)[1].

1. Cp. ŚB I. 2.1.17.

धान्यमसीति (१.२०) तण्डुलानोप्य पिनष्टि प्राणाय त्वेति (१.२०) प्रतिमन्त्रम् ॥६॥

6. Having poured the rice-grains (on the lower crushing stone) with *dhānyamasi*...(VS I.20) he crushes it each time with one of the formulae (in sequence) beginning with *praṇāya tvā*...(VS I.20)[1].

1. Cp. ŚB I. 2.1.18-19.

दीर्घामिति (१.२०.) कृष्णाजिने प्रोहति ॥७॥

7. With *dīrghām*...(VS I.20) he pushes (the flour) on the black-antelope's skin[1].

1. Cp. ŚB I. 2.1.19.

चक्षुषे त्वेतीक्षते (१.२०.) ॥८॥

8. He looks (at the flour) with *cakṣuṣe tvā*... (VS I.20)[1].

1. Cp. ŚB I. 2.1.19.

पिष्यमाणेषु निर्वपत्यन्यो महीनामित्याज्यम् (१.२०) ॥९॥

9. While (the rice-grains) are being crushed, some one (= the Brahman or the sacrificer) pours out ghee (into a pot) with *mahīnām*...(VS I.20)[1].

1. Cp. ŚB I. 2.1.21-22.

पात्र्यां सपवित्रायां पिष्टान्यावपति देवस्य त्वेति (१.२१)॥१०॥

10. While holding the strainers (over the pan), the Adhvaryu pours the flour into the pan with *devasya tvā*... (VS I.21)[1].

1. Cp. ŚB I. 2.2.1.

श्रपणस्य पश्चादुपविशत्यन्तर्वेदि वा ॥११॥

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11. Hse sits either to the west of the fire on which (the oblations are) cooked or inside the Vedi[1].

1. ŚBK II. 2.1.1. says *athāntarvedi vopaviśati jaghanena gārhapatyam.* Here both the alternatives are mentiond. But ŚBM I. 2.2.2 gives only the second alternative.

उपसर्जनीरानयत्यन्यः ॥१२॥

12. Someone else (viz. the Āgnīdhra) brings the Upasarjanī-water (and pours in the pan)[1].

1. Cp. ŚB I. 2.2.2.

पवित्राभ्यां प्रतिगृह्णाति समाप इति (१.२१) ॥१३॥

13. (The Adhvaryu) receives it through the strainers, with *samāpaḥ* (VS I.21)[1].

1. Cp. ŚB I. 2.2.2.

संयौति जनयत्यै त्वेति (१.२२) ॥१४॥

14. He mixes (the water and the flour) with *janayatyai tvā...* (VS I.22)[1].

1. Cp. ŚB I. 2.2.3.

समं विभज्यासंहरिष्यन्नालभत इदमग्नेरिदमग्नीषोमयोरिति (१.२२) ॥१५॥

15. Having divided (the flour) equally (and) without mixing them together, he touches (the two halves with *idamagneḥ* (VS I.22) and *idmagnīṣomayoḥ* (VS I.22) (respectively)[1].

1. Cp. ŚB I. 2.2.4.

यथादेवतमन्यत् ॥१६॥

16. In other (rites, he touches the flour) in accordance with the deities (i.e. mentioning their names in the above formula).

इषे त्वेत्याज्यमधिश्रयत्यन्यः (१.२२) ॥१७॥

17. With *iṣe tvā*...(VS I.22) someone (viz. the Āgnīdhra) sets the (pot) of ghee on (the Gārhapatya-fire)[1].

1. Cp. ŚB I. 2.2.4.

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अपत्नीकस्याहवनीये तच्छ्रापिणः ॥१८॥

18. For the sacrificer whose oblations are cooked on the Āhavanīya (-fire), (he sets the ghee) on the Āhavanīya (-fire) when the wife is abscent (due to the monthly course etc.)[1].

1. When the wife is present, then the ghee for the sacrificer whose oblations are cooked on the Āhavanīya, is to be set on the Gārhapatya.

घर्मोऽसीति (१.२२.) पुरोडाशं युगपत् ॥१९॥

19. With *gharmosi* (VS I.22) (the Adhvaryu sets) the sacrificial bread(s) (on the fire) simultaneously (with the setting of ghee done by the Āgnīdhra)[1].

1. Cp. ŚB I. 2.2.4-5; 7.

उरुप्रथा इति (१.२२) प्रथयति यावत्कपालमनतिपृथुम्॥२०॥

20. With *uruprathāḥ*... (VS I.22) the Adhvaryu) broadens (the sacrificial breads) over the potsherds in accordance to them, without making (them) too broad[1].

1. Cp. ŚB I. 2.2.8-9.

अग्निष्ट इत्यद्भिरभिमृशति (१.२२) सकृत्त्रिर्वा ॥२१॥

21. With *agniṣṭe*... (VS I.22), he touches (the breads) with water either once or thrice[1].

1. Cp. ŚB I. 2.2.11-12.

पर्यग्निकरोत्यन्तरितं रक्षोऽन्तरिता अरातय इति सहाज्यम्॥२२॥

22. He carries fire round (them) and the ghee, with *antaritaṁ rakṣaḥ*... (TS I. 1.8.1)[1].

1. Cp. ŚB I. 2.2.13.

देवस्त्वेति (१.२२) श्रपणम् ॥२३॥

23. He bakes (them) with *devastvā*...(VS I.22)[1].

1. Cp. ŚB I. 2.2.14.

मा भेरित्यालभते (१.२३) ॥२४॥

24. With *mā bheḥ* (VS I.23), he touches (them)[1].

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1. Cp. ŚB I. 2.2.15.

अतमेरुरिति (१.२३) शृतावभिवासयति भस्मना वेदेनोपवेषेण वा॥२५॥

25. With *atameruḥ*...(VS I.23), he covers the cooked (sacrificial breads) with ashes (putting them) by means of the Veda, or the fire-shovelling stick[1].

1. Cp. ŚB I. 2.2.16-17.

पात्र्यङ्गुलिप्रक्षालनमाप्त्येभ्यो निनयत्यभितप्य प्रत्यगसंस्यन्दमानं त्रिताय त्वेति (१.२३) प्रतिमन्त्रम् ॥२६॥

26. Having heated the wash-water of the pan and of the fingers, he pours it out for the (three) Āptyas (in three lines) in such a manner that it does not flow together, each time with one of the formulae (in sequence) beginning with *tritāya svāhā* (VS I. 23)[1].

1. Cp. ŚB I. 2.2.18-3.5.

अन्वाहार्यं दक्षिणाग्नावधिश्रयति॥२७॥

27. He sets the Anvāhārya-rice on the Dakṣiṇa-fire (for cooking).

अत्र वा व्रतोपायनम् ॥२८॥

28. The sacrificer may, optionally enter the vow, *now.*

II. 6

अपरेणाहवनीयं वेदिं खनति ॥१॥ त्र्यङ्गुलखाताम् ॥२॥ व्याममात्रीं पश्चात् ॥३॥ त्रिरत्निं प्राचीम्॥४॥ अपरिमितां वा ॥५॥ प्राक्प्रवणामुदग्वा ॥६॥ मध्यसंगृहीताम्॥७॥

1-7. To the west of the Āhavanīya, (the Adhvaryu) prepares the sacrificial altar, which should be three fingers deep, four cubits broad towards the west, three cubits broad in the east, or without any definite measurement, sloping towards the east or north, and narrow in the middle[1].

1. Cp. ŚB I. 2.5.14-17.

अग्निमभितोऽंसौ ॥८॥

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8. The shoulders (of the altar should be) on both the sides of the (Āhavanīya) fire[1].

1. Cp. ŚB I. 2.5.15.

आ मूलोच्छेदनादोषधीनाम्॥९॥ ओषधीनां मूलान्युच्छेत्तवै ब्रूयात् ॥१०॥

9-10. (The altar should be dug three fingers deep) so deep as the roots of the plants will be cut. (The Adhvaryu) should ask the Āgnīdhra to uproot the plants[1].

1. Cp. ŚB I. 2.5.10.

आहार्यपुरीषां पशुकामस्य ॥११॥

11. For (the sacrificer) who is desirous of cattle, loose soil should be brought (and strewn upon the altar)[1].

1. Cp. ŚB I. 2.5.17.

वेदिं परिसमुह्य वितृतीयेऽग्नीदुत्तरत उत्करं करोति ॥१२॥

12. Having swept the altar (-ground), the Āgnīdhra prepares a rubbish-heap towards the north, (on a spot within the altar) at a distance over the one-third (of the distance between the Gārhapatya and the Āhavanīya).

देवस्य त्वेति (१.२४) स्फ्यमादाय सतृणं सव्ये कृत्वा दक्षिणेनालभ्य जपतीन्द्रस्य बाहुरिति (१.२४)॥१३॥

13. Having taken the wooden sword and a grass-blade, with *devasya tvā*...(VS I.24), then held them in the left (hand), then having thouched it with the right hand, (the Adhvaryu) mutters *indrasya bāhurasi*...(VS I.24)[1].

1. Cp. ŚB I. 2.4.4-6.

नोपस्पृशेत्पृथिव्यात्मानौ तेन स्तम्बयजुर्हरिष्यन् ॥१४॥

14. Before carrying away the Stambayajus (-grass-bush), he should touch neither the ground nor himself, with it (=the wooden sword)[1].

1. Cp. ŚB I. 2.4.7.

वेद्यां तृणं निदधात्युदक्पृथिव्यै वर्मासीति॥१५॥

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15. He keeps down the grass-blade on the altar with its top to the north, with *pṛthivyai varmāsi* (VSK I.9.2).

पृथिवि देवयजनीति (१.२५) तृणेऽन्तर्हिते प्रहरति ॥१६॥

16. While the grass-blade is put between (himself and the earth), he flings the woden sword at it[1].

1. Cp. ŚB I. 2.4.15-16.

व्रजं गच्छेति (१.२५) पुरीषमादत्ते॥१७॥

17. With *vrajaṁ gaccha...*(VS I.25), he takes the loose soil (from the place where the wooden sword falls).

वर्षतु त इति (१.२५) वेदिं प्रेक्षते ॥१८॥

18. With *varṣatu te...* (VS I.25), he looks at the altar (i.e. that place from where loose soil was taken).

बधानेत्युत्करे (१.२५) करोति॥१९॥

19. With *badhāna...*(VS I.25) he throws (that loose soil) towards the rubbish-heap.

प्रहरणशेषो वाविशेषोपदेशात् ॥२०॥

20. Or (the formulae beginning with *vrajaṁ gaccha* (VS I.25) may, rather (be considered as) a part of the flinging (itself)[1] because there is no specific prescription (about their application in ŚB I. 2.2.16).

1. According to this view, the rites mentioned in 17-19 should be performed without any formula.

अपाररुमिति (१.२६) द्वितीयं प्रहरणादि ॥२१॥

21. With *apārarum...*(VS I.26) (he performs the ritual)[1] beginning with the flinging, for the second time[2].

1. See Sūtras 16-19. 2. Cp. ŚB I. 2.4.17.

अभिन्यस्यत्यग्नीदुत्करमररो दिवमिति (१.२६) ॥२२॥

22. The Āgnīdhra presses the rubbish-heap (by his hands) with *araro divam...*(VS I.26)[1].

1. Cp. ŚB I. 2.4.18.

द्रप्सस्त इति (१.२६) तृतीयम् ॥२३॥

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23. With *drapsaste*...(VS I.26) (the Adhvaryu performs the ritual mentioned in 16-19) for the third time[1].

1. Cp. ŚB I. 2.4.19.

तूष्णीं चतुर्थं सतृणम् ॥२४॥

24. (He performs the ritual mentioned in 16-19) for the fourth time, (this time, however), silently (and while throwing the loose soil, he throws it) along with the grass-blade[1].

1. Cp. ŚB I. 2.4.21.

पूर्वं परिग्रहं परिगृह्णाति दक्षिणतः पश्चादुत्तरतश्च स्फ्येन गायत्रेणेति (१.२७) प्रतिमन्त्रम् ॥२५॥

25. (Then the Adhvaryu) performs the first tracing out (of the altar) by means of the sphya, (first) towards the south, (then) towards the west, (and) then towards the north, each time with one of the formulae (in sequence) beginning with *gāyatreṇa*...(VS I. 27)[1].

1. Cp. ŚB I. 2.5.6.

वेद्यां त्रिरुल्लिख्याह हर त्रिरिति ॥२६॥

26. Having drawn three lines within the altar, he says (to the Āgnīdhra) "Carry away (loose soil) thrice."

हृत्वाग्नील्लेखाः संमृशति॥२७॥

27. The Āgnīdhra, having carried away (the loose soil from those three lines and having thrown it on the rubbish-heap), levels the lines (by sprinkling water on them).

पितृयज्ञाग्निचित्ययोः॥२८॥ वा तत्रदर्शनादत्र॥२९॥

28-29. Or (the drawing of the lines and levelling them may be performed) in an ancestral rite[1] and in a fire-altar-building-rite[2], because it is seen there.

1. See ŚB II. 6.12. 2. See ŚB VII 2.2.1.

वेदिकरणं यथोक्तम् ॥३०॥

30. Now the altar is to be prepared, as described (previously)[1].

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1. See II. 6.1.ff.

उत्तरं परिग्रहं परिगृह्णाति सुक्ष्मा स्योनोर्जस्वतीति (१.२७) प्रतिमन्त्रं पूर्ववत्॥३१॥

31. (The Adhvaryu then) performs the second tracing out (of the altar) in the same manner as before[1], each time with one of the formulae (in sequence) viz. *sukṣmā*...(VS I.27), *śivā*...(VS I.27) and *syonā*...(VS I.27)[2].

1. See Sūtra 25. 2. Cp. ŚB I. 2.5.11.

पुरा क्रूरस्येत्यनुमार्ष्टि (१.२८) ॥३२॥

32. With *purā krūrasya*...(VS I.28) he sweeps the altar (and makes it level)[1].

1. Cp. ŚB I. 2.5.18-19.

अध्यधि वेदिं प्रोक्षणीर्धारयत्यन्यः॥३३॥

33. Someone other (viz. the Āgnīdhra) holds the sprinkling water above the altar[1].

1. Cp. ŚB I. 2.5.20.

अथ स्फ्यमुद्यम्याह प्रोक्षणीरासादयेध्मं बर्हिरुपसादय स्रुचः संमृड्ढि पत्नीं संनह्याज्येनोदेहीति यदीच्छेत् ॥३४॥

34. Having raised up the wooden sword, (the Adhvaryu) says, "Place the sprinkiling water (on the altar,) place the fire-wood and the sacrificial grass near it; wipe the offering ladles; gird the sacrificer's wife; come with the ghee"—(he may give this summon only) if he desires so[1].

1. Cp. ŚB I. 2.5.21.

यथाप्रेषितमन्यः पराधिकारात्॥३५॥

35. The other (viz. the Āgnīdhra performs) in accordance with the summon because it is the duty of some one other (than one who gives a summon) (to act when a summon is given).

स्वयं वाविरोधात् ॥३६॥

36. Or, (the Adhvaryu may perform those rites) himself for there is no contrast here (in doing so).

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सम्प्रैषावचनाच्च ॥३७॥

37. And because there is no mention (of the priest who has to perform these duties) in the summon[1], (the Adhvaryu himself may perform these rites).

1. As for example, there is a mention of the priest (viz. the Āgnīdra) in another summon given in ŚB IV. 2.5.11; see IX.7.5.

प्राक्स्तरणाद्वेदिं नावमृशेत् ॥३८॥

38. Till the spreading of the sacrificial grass (upon the altar), he should not touch the altar[1].

1. Cp. ŚB I. 2.5.26.

शृतानि च हवींष्या प्रचरणात्॥३९॥

39. And till the performance of their offering (he should not touch) the cooked oblations.

अङ्गुष्ठाङ्गुलिभ्यां मांससंहिताभ्यामवद्यन्त्येके ॥४०॥

40. Some cut (the oblation-portions) with the fleshy sides of the thumb and of the first finger.

आपन्नं स्तृणन्निरस्येत् ॥४१॥

41. While spreading (the sacrificial grass on the altar) he may remove (any wooden piece, grass-blade etc.) which is fallen (there).

द्विषतो वध इति (१.२८) स्फ्यमुदञ्चं प्रहरति ॥४२॥

42. With *dviṣato vadhaḥ*...(VS I.28), he throws the wooden sword northwards (on the rubbish-heap)[1].

1. Cp. ŚB I. 2.5.22.

अवनिज्य पाणी अपरेण प्रणीता स्फ्यं निदधाति ॥४३॥

43. Having washed the hands (with the Praṇītā-water), he lays down the wooden sword to the west of the Praṇītā-water[1].

1. Cp. ŚB I. 2.5.23.

इध्माबर्हिश्च पूर्वमिध्मम् ॥४४॥

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44. And (then he lays down) the fire-wood and the sacrificial grass—first the fire-wood (to the west of the Praṇītā-water).

प्रणीता दक्षिणेन वाहृत्य ॥४५॥

45. Or, (he may lay them down), having brought them by the south of the Praṇītā-water.

स्रुवं प्रतप्य पूर्ववद्वेदाग्रैरन्तरतः प्राक्संमार्ष्ट्यनिशित इति (१.२९) विपर्यस्य बहिर्मूलैः प्राङुत्क्रम्य ॥४६॥

46. Having heated the dipping-spoon (on the Gārhapatya-fire), then having gone to the east (a little) as before[1], he wipes it inside, from the bottom to the top, in the eastward direction, by means of the (grass)-tops of the Veda-bunch, with *aniśitaḥ*...(VS I.29), and then (wipes) outside, by means of the roots (of the Veda-bunch) in the reverse way, (viz. from the top to the bottom, in the westward direction) (with the same formula)[2].

1. See II. 3.11. 2. Cp. ŚB I. 3.1.4-7.

प्रतप्य प्रतप्य प्रयच्छति ॥४७॥

47. Each time, having heated, he gives (the dipping spoon etc. to the Āgnīdhra)[1].

1. Cp. ŚB I. 3.1.8.

अनिशितेति (१.२९) स्रुचः ॥४८॥

48. With *aniśitā*...(VS I.29) he wipes offering ladles[1].

1. Cp. ŚB I. 3.1.9.

तूष्णीं प्राशित्रहरणं शृतावदानं पात्रीं च ॥४९॥

49. He wipes the Prāśitraharaṇa (a vessel in which the Brahman's portion is held), the vessel in which cooked (=heated) (milk) is taken and the pan, silently.

संमार्जनान्यपास्यति ॥५०॥ आहवनीये प्रासनमेके ॥५१॥

50-51. He throws away (the ends of the Veda-bunch used) for wiping, (towards the rubbish-heap)[1]. Some throw them in the Āhavanīya-fire[2].

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1. Cp. ŚB I. 3.1.11.
2. ŚB I. 3.1.11. mentions this practice but rejects it.

II. 7.

पत्नीं संनह्यति प्रत्यग्दक्षिणत उपविष्टां गार्हपत्यस्य मुञ्जयोक्त्रेण त्रिवृता परिहरत्यधीवासोऽदित्यै रास्नेति (१.३०.) ॥१॥

1. (The Āgnīdhra) girds the sacrificer's wife who is sitting to the south-west of the Gārhapatya (-fire), by means of a triple zone of Muñja (-grass)—(at the time of girding) he avoids the over garment (i.e. girds above it), (around the waist, below the navel) with *adityai rāsnā*...(VS I.30)[1].

1. Cp. ŚB I. 3.1.12-15.

दक्षिणं पाशमुत्तरे प्रतिमुच्योर्ध्वमुदूहति विष्णोर्वेष्य इति (१.३०) ॥२॥

2. Having tied the southern noose (of the zone) in the northern (noose), he draws (the southern noose) upwards (through the zone), with *viṣṇor veṣyaḥ*...(VS I. 30)[1].

1. Cp. ŚB I. 3.1.17.

न ग्रन्थिं करोति ॥३॥

3. He does not make a knot[1].

1. Cp. ŚB I. 3.1.16.

ऊर्जे त्वेत्याज्यमुद्वास्य (१.३०) पत्नीमवेक्षयत्यदब्धेनेति (१.३०) ॥४॥

4. Having taken down the ghee from above the fire with *ūrje tvā*...(VS I. 30), he makes the sacrificer's wife look (down on the ghee) with *adabdhena*...(VS I.30)[1].

1. Cp. ŚB I. 3.1.18-19.

वेद्यां करोत्यपरं प्रोक्षणीभ्यः ॥५॥

5. (The Āgnīdhra) places (the ghee) within the altar to the west of the sprinkling-water[1].

1. Cp. ŚB I. 3.1.20.

आहवनीये वा कृत्वा तच्छ्रापिणः ॥६॥

6. For the (sacrificer) whose oblations are cooked on

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the Āhavanīya, (he places the ghee on the altar) having set it (first) on the Āhavanīya-fire (and then having taken it down from there)[1].

Cp. ŚB I. 3.1.20.

सवितुस्त्वेत्याज्यमुत्पुनाति (१.३१)॥७॥

7. (The Adhvaryu) purifies the ghee (by means of the two strainers) with *savitustvā*... (VS I. 31)[1].

1. Cp. ŚB I. 3.2.22-23.

प्रोक्षणीश्च पूर्ववत् ॥८॥

8. And (he purifies) the sprinkling water as before[1].

1. See II. 3.33. Thus with *saviturvaḥ*...(VS I. 12.31). For this Sūtra Cp. ŚB I. 3.1.24.

आज्यमवेक्षते तेजोऽसीति (१.३१) ॥९॥

9. He then looks down on the ghee with *tejo'si*... (VS I.31)[1].

1. Cp. ŚB I. 3.1.26-28.

यजमानो वा ॥१०॥

10. Or, the sacrificer (looks down on the ghee with the same formula[1]).

1. ŚB I.3.1.26 mentions this practice but rejects it.

स्रुवेणाज्यग्रहणम् ॥११॥

11. (Then) the ghee should be scooped by means of the dipping spoon.

चतुर्जुह्वां धाम नामेति (१.३१) सकृन्मन्त्रः॥१२॥

12. It should be scooped in the Juhū (Offering-ladle) four times, each time with one of the formulae (in sequence) beginning with *dhāma nāma*...(VS I.31)[1].

1. Cp. ŚB I. 3.2.7; 17.

अष्टाउपभृत्यल्पीयोऽनुयाजाश्चेत् ॥१३॥

13. If there are the after-offerings, he scoops eight (spoons without filling them fully) (of ghee) in the Upabhṛt

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(=offering-ladle) in such a quantity, as should ultimately be) less (than that in the Juhū).

चतुरन्यत्र प्रतिविभागात् ॥१४॥

14. Otherwise[1], (he should scoop ghee, only) for four times (in the Upabhṛt); for the ghee is to be divided (for using) in each (rite) (viz. for the fore-offerings and for the after-offterings)

1. i.e. when there are no after-offerings or when the oblation-material is other than ghee.

पश्चातिथ्यादर्शनाच्च ॥१५॥

15. And because it is seen that in the animal-sacrifice, and in the Ātithyā-offering, (ghee is scooped in the Upabhṛt-ladle) four times[1].

1. The view mentioned in Sūtras 14-15 is refuted in Sūtras 16-17.

न कृत्स्नोपदेशात् ॥१६॥

16. No, (the ghee should be scooped in the Upabhṛt four times) because the entire (ghee in the Upabhṛt) is prescribed (for the after-offerings)[1].

1. Thus it is not divided for the fore-offerings and for the after-offerings, as argued in the Sūtra 14.

पश्चातिथ्ययोर्वचनात् ॥१७॥

17. In the animal-sacrifice and in the Ātithyā-offering, (ghee is scooped in the Upabhṛt - ladle four times) because of the prescription.

ध्रुवायां च जुहूवत् ॥१८॥

18. (He scoops ghee) in the Dhruvā (-offering-ladle) in the same manner as in the Juhū[1].

1. For details see Sūtra 12. For this Sūtra Cp. ŚB I. 3.2.10.

इध्मं प्रोक्षति विस्रंस्य वेदिं च वेदं च बर्हिः प्रतिगृह्य वेद्यां कृत्वा पुरस्ताद्ग्रन्थि कृष्णोऽसीति प्रतिमन्त्रम् ॥१९॥

19. He sprinkles water on the fire-wood, having untied

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(the bundle) then on the altar, then on the sacrificial grass, after having taken it (the sacrificial grass) and placed it on the altar with its knot towards the east—each time with one of the formulae (in sequence) beginning with *kṛṣṇosi*...(VS II.1)[1].

1. Cp. ŚB I. 3.3.1-4.

शेषं मूलेषूपसिञ्चत्यदित्यै व्युन्दनमिति (२.२.)॥२०॥

20. He sprinkles the remaining (sprinkling water) on the roots (of the sacrificial grass) with *adityai vyundanam*... (VS II.2)[1].

1. Cp. ŚB I. 3.3.5.

पवित्रे निधाय प्रणीतासु बर्हिर्विस्रंस्य पुरस्तात्प्रस्तरग्रहणं विष्णोरिति (२.२) ॥२१॥

21. Having laid down the strainers on the Praṇītā-water, then having untied the sacrificial grass, he takes the Prastara-bunch from the eastern part (of the sacrificial grass), with *viṣṇoḥ*...(VS II.2)[1].

1. Cp. ŚB I. 3.3.5.

ब्रह्मणे प्रदाय संनहनं विस्रस्य दक्षिणस्यां वेदिश्रोणौ निधायान्यैरवच्छाद्य वेदिं स्तृणात्यूर्णम्रदसमिति त्रिवृत् ॥२२॥

22. Having given it (=Prastara-bunch) to the Brahman then having untwisted the band (of the sacrificial grass), then having kept it on the southern hip (=south-western corner) of the altar, he spreads the sacrificial grass on the altar, in three layers, with *ūrṇamradasam*...(VS II.2)[1].

1. Cp. ŚB I. 3.3.6-11.

उपपत्त्या वा॥२३॥

23. Or (in as many layers) as he thinks fit.

बहुलम् ॥२४॥

24. (The grass should be spread) abundantly.

Cp. ŚB I. 3.3.14.

अधरमूलम् ॥२५॥

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25. (He spreads it in such a way that) the roots (of the grass spread) below (are covered by the grass spread afterwards)[1].

1. Cp. ŚB I. 3.3.10.

पश्चादपवर्गम् ॥२६॥

26. (He spreads it in such a way as the spreading) ends in the west[1].

1. Cp. ŚB I. 3.3.10.

प्रवृहन्वा॥२७॥

27. Or, (he may spread it) whilst lifting up (the tops)[1].

1. i.e. beginning in the west and laying down the successive layers, he lifts up the tops of the preceding layer (with e.g. a stick) and pushes the roots of the succeeding layer under them. For this Sūtra cp. ŚB I. 3.3.10.

अत्रोद्वासनमाहवनीयश्रापिणः ॥२८॥

28. If the sacrificer is one whose oblations are cooked on the Āhavanīya, the taking down (of the oblation-material may be done) *now* (i.e. immediately after the spreading of the sacrificial grass).

इध्मात्समिधमादायाहवनीयं कल्पयत्युपर्युपरि प्रस्तरं धारयन्॥२९॥

29. Having taken a kindling stick from the fire-wood, he should make the Āhavanīya-fire (ready by means of that kindling stick), while holding the Prastara-bunch, (having taken it from the Brahman), over it[1].

1. Cp. ŚB I. 3.3.12.

उल्मुके उदूहत्यनुयाजाश्चेत् ॥३०॥

30. If there are after-offerings (in the rite which he is performing), he separates two fire-brands (from the Āhavanīya).

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II. 8.

परिधीन्परिदधात्याद्रनिकवृक्षीयान्बाहुमात्रान्पालाशवैकङ्कतकार्ष्मर्य-बैल्वान्पूर्वालाभे-पूर्वालाभ उत्तरान्खादिरौदुम्बरान्वा मध्यमदक्षिणोत्त-रान्गन्धर्व इति (२.३) प्रतिमन्त्रम्॥१॥

1. (The Adhvaryu) lays the enclosing-sticks (around the Āhavanīya-fire)—the enclosing sticks which are green (fresh), all of one and the same tree, (and) measuring an arm (in length). They should be either of the following trees:-Palāśa (butea frondosa), Vikaṅkata (flacourtia sapida), Kārṣmarya (gmelina arborea), or Bilva (aegle marmelos)—in the abscence of each earlier the latter one—or of Khadira (acacia catechu) or of Udumbara (ficus glomerata). (He lays first) the middle, (then) the sourthern (and then) the northern enclosing stick) each with one of the formulae (in sequence) beginning with *gandharvaḥ* (VS II.3)[1].

1. Cp. ŚB I. 3.3.18-4.5.

प्रथमं परिधिं समिधोपस्पृश्य वीतिहोत्रमित्यादधाति (२.४)॥२॥

2. Having touched the first (=the middle) enclosing-stick by means of a kindling-stick, he puts (it on the fire) with *vītihotram...* (VS II.4)[1].

1. Cp. ŚB I. 3.4.5-6.

अनुपस्पृश्य द्वितीयां समिदसीति (२.४) ॥३॥

3. He puts the second (kindling-stick) (on the Āhavanīya), without having touched (any enclosing-stick) (by means of it), with *samidasi...* (VS II.5)[1].

1. Cp. ŚB I. 3.4.7.

सूर्यस्त्वेति (२.५) जपत्याहवनीयमीक्षमाणस्तद्वचनत्वात् ॥४॥

4. He mutters *sūryastvā*...(VS II.5) while looking at the Āhavanīya, because (the formula) refers to it (=Āhavanīya)[1].

1. Cp. ŚB I. 3.4.8.

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आवृत्य वेदिं बर्हिषस्तृणे तिरश्ची निदधाति सवितुरिति (२.४) ॥५॥

5. Having returned to the altar, he lays down across, the two grass-blades[1] taken from (the spread sacrificial grass), with *savituḥ*...(VS II.5)[2].

1. They are called *vidhṛtis*.
2. Cp. ŚB I. 3.4.10.

अन्ये वायुक्तत्वात् ॥६॥

6. Or, (he may lay down across) some other (grass-blades) instead of the two taken from the spread grass), because (the other grass is) not yet employed.

अन्यत्रापि तृणार्थे ॥७॥

7. In other (rites) also, when grass-blades are required, (he should not take them from the spread out grass, but from the bundle of grass).

यूपाञ्जने च सर्पिः ॥८॥

8. And at the time of anointing the sacrificial post, (he should take) the ghee (other than that meant for libations).

पुरोडाशपयस्याधानासु चेच्छन्॥९॥

9. And in the case of (the portions of) the sacrificial bread, milk-mess, and parched grains (which are to be put in some Soma-cups)[1] (he may either use these things from the sacrifice) or (use profance ones) if he desires (so).

1. See IX. 11. 25-27.

तयोः प्रस्तरं स्तृणात्युर्णाम्रदसमिति (२.५)॥१०॥

10. On (those two grass-blades) he spreads the Prastara (-bunch-of-grass), with *ūrṇāmradasam*...(VS II.5)[1].

1. Cp. ŚB I. 3.4.11.

अभिनिदधात्या त्वा वसव इति (२.४) ॥११॥

11. He presses it down (by means of the left hand) with *ā tvā vasavaḥ*...(VS II.5)[1].

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1. Cp. ŚB I. 3.4.12.

सव्याशून्ये जुहूं प्रतिगृह्य निदधाति घृताचीति (२.६)॥१२॥

12. While still holding (the Prastara) by his left (hand), he receives the Juhū (-offering-ladle)(from the Āgnīdhra), (and) lays it down (on the Prastara) with *ghṛtācī*... (VS II.6)[1].

1. Cp. ŚB I. 3.4.12-14.

एवमितरे उत्तराभ्यां प्रतिमन्त्रं बर्हिष्युपभृतं ध्रुवां चावकृष्टेऽनुपूर्वम्॥१३॥

13. (Having received) them in the same manner,[1] (he places the other two ladles—Upabhṛt and Dhruvā—on the spread sacrificial grass, each with one of the two latter formulae (in sequence)[2]—each down below the earlier—in sequence[3].

1. Thus while receiving the Upabhṛt, he still remains holding the Juhū with the left hand and the Upabhṛt, with his left hand.
2. See VS II. 6.
3. Cp. ŚB I. 3.4.15.

पुरोडाशावभिघार्योद्वास्योपस्तीर्णे निधायानक्ति यस्ते प्राणः पशुषु प्रविष्टो देवानां विष्ठामनु यो वितस्थे आत्मन्वान्त्सोम घृतवान्हि भूत्वाग्निं गच्छ स्वर्यजमानाय विन्देति ॥१४॥

14. Having poured ghee upon the sacrificial breads, having taken them down from above the fire, then having placed them (in pan), in which ghee has been (already) spread, he anoints them with ghee, with *yaste prāṇaḥ*... (VSK I.10.5).

यथादेवतमन्यत्॥१५॥

15. In the same manner (he should anoint the oblation-material) in accordance with the deity (i.e. mentioning the name of the deity for which the oblation is meant, in the formula mentioned in the Sūtra 14).

प्रत्यनक्ति कपालानि यानि धर्मे कपालान्युपचिन्वन्ति वेधसः पूष्णस्तान्यपि व्रत इन्द्रवायू विमुञ्चतामिति॥१६॥ तूष्णीं वा ॥१७॥

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16-17. He anoints the potsherds (either) with *yāni gharme...* (TS I.1.7.2) or silently.

संख्ययोद्वासयति ॥१८॥

18. While taking them down from above the fire, (he should count the porsherds) with number.

प्रियेण धाम्नेति (२.६.) हवींषि वेद्यां कृत्वा ध्रुवा असदन्निति (२.६) सर्वाण्यालभते॥१९॥

19. Having placed the oblations on the altar with *priyeṇa dhāmnā...*(VS II.6), he should touch all (of them) with *dhruvā asadan...* (VS II.6)[1].

1. Cp. ŚB I. 3.4.14-16.

पाहि मामित्यात्मानम् (२.६) ॥२०॥

20. (He then touches) himself (near the heart) with *pāhi mām...*(VS II.6).

अत्र वा व्रतोपायनमत्र वा व्रतोपायनम्॥२१॥

21. (The sacrificer) may optionally enter the vow, now.

III. 1

होतृषदनं कृत्वापरेण वेदिं श्रोणिं वोत्तरेणेध्मात्समिधमादायाग्नये समिध्यमानायानुब्रूहीत्याह॥१॥

1. Having prepared the Hotṛ's seat to the west of the altar, or to the north of the left hip (=north-west corner), (of the altar), then having taken a kindling-stick from the fire-wood, (the Adhvaryu) says (to the Hotṛ), "Recite the (kindling) verses for (fire) being kindled.[1]"

1. Cp. ŚB I. 3.5.1.

होतरिति चैके ॥२॥

2. Some (add the expression) "O Hotṛ" (to the summon mentioned above)[1]

1. ŚB I.3.5.3, this practice is mentioned but rejected.

प्रथमस्थानेन प्राक्स्विष्टकृतः ॥३॥

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3. Upto the Sviṣṭakṛt (-offering) (all the recitations should be recited) with the first position (of voice).[1]

1. i.e. somewhat louder than the inaudible recitation.

मध्यमेनेडायाः ॥४॥

4. (From the Sviṣṭakṛt) upto the Iḍā (-rite) all the recitations should be recited with the middle (position of the voice).

शेषमुत्तमेन ॥५॥

5. The remaining (recitations i.e. those after the Iḍā-rite), with the highest (voice).

संतन्वन्निव मेऽनुब्रूहीत्याह यजमानः ॥६॥

अङ्गुष्ठाभ्यां चावबाधते पाद्याभ्यां वेदमहममुमवबाध इति द्वेष्यम् ॥७॥

6-7. The sacrificer says, "Recite for me continuously as it were" (and while the kindling-verses are being recited by the Hotṛ), he presses one whom he hates (on the ground) by means of the toes of the feet[1] with, "This I press N.N."[2]

1. ŚBM I.3.5.7 has the word *aṅguṣṭhābhyām* while ŚBK II. 3.3.5 following expression is used: *pādyābhyāmaṅguṣṭhābhyām.* The present Sūtra seems to have taken notice of the ŚBK.
2. He utters the name of his enemy. For this Sūtra cp. ŚB I. 3.5.7.

अभावे द्विषन्तं भ्रातृव्यमिति वा ॥८॥

8. In the abscence (of any one whom he hates), he merely says, "(This I press) the hateful" or "(This I press) the enemy."

यावत्सामिधेनि वेदेदमहं तावतिथेन वज्रेणेति॥९॥

9. Or (he may say) "This I (press N.N.) with the *tāvatitha* (=so-many-th) thunderbolt" (and use the word indicating) the number of the kindling-verses (in the place of the word *tāvatitha*)[1].

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1. Thus if there are fifteen verses he says *pañdaśena* (fifteenth) and so on.

प्रतिप्रणवमाधानम् ॥१०॥

10. At each *om*- sound (that is being uttered by the Hotṛ, at the end of each kindling verse, the Adhvaryu) places (a kindling stick on the fire).

समिद्ध इति प्रागतः सर्वमिध्मम् एकवर्जमनुयाजाश्चेत्॥११॥

11. Before the verse beginning with *samiddhaḥ*...he should put all the kindling-sticks except one, if there are the After-offerings[1].

1. Cp. ŚB I. 4.1.38.

अनुवचनान्ते वेदेनाहवनीयं त्रिरुपवाज्य स्रुवेण पूर्वमाघारमाघार्याहाग्निमग्नीत्संमृड्ढीति ॥१२॥

12. At the end of the recitation (of the kindling-verses), having fanned the Āhavanīya - fire by means of the Veda-bunch thrice, then having made the first Āghāra (-libation) (of ghee) by means of the dipping-sppon, he says, "O Agnīdh, wipe the fire."[1]

1. Cp. ŚB I. 4.4.13.

इध्मसंनहनैरनुपरिधि संमार्ष्ट्यग्ने वाजजिदिति (२.७) त्रिस्त्रिः परिक्रामम् ॥१३॥

13. (The Āgnīdhra-priest) then wipes the fires, thrice each (fire) along the enclosing-sticks, by means of the bands with which the fire-wood was tied together (once) with *agne vājajit*...(VS II.7) (and twice silently) each time moving around (the fire) (by the right)[1].

1. Cp. ŚB I. 4.1.14-15.

तूष्णीमुपरि ॥१४॥

14. (Then he wipes) above (the Āhavanīya-fire) (thrice) silently[1].

1. Cp. ŚB I. 4.4.15.

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अपरमाहवनीयादञ्जलिं करोति नमो देवेभ्यः स्वधा पितृभ्य इति (२.६) दक्षिणत उत्तानम्॥१५॥

15. With *namo devebhyaḥ* (VS II.7), (the Adhvaryu) lays his joined hands (on the ground) to the west of the Āhavanīya-fire, and with *svadhā pitṛphyaḥ* (VS II.7) to the south (of that place), (he lays his joined hands) with their back turned downwards[1].

1. Cp. ŚB I. 4.5.1.

अप उपस्पृश्य सुयमे म इति (२.७-८) जुहूपभृतावादायोत्तरां जुहूं कृत्वा दक्षिणातिक्रामत्यङ्घ्रिणा विष्णविति (२.८)॥१६॥

16. Having touched water, then having taken the Juhū and Upabhṛt—while making the Juhū above the Upabhṛt—with *suyame me*...(VS II.7), he steps towards the south (on the altar), with *aṅghriṇā viṣṇo*...(VS II.8)[1].

1. Cp. ŚB I. 4.5.2.

परिधीनपरेण संचरो होष्यतः ॥१७॥

17. The passage for (the Adhvaryu), while he is about to offer, is by the west of the enclosing sticks.

सव्येनेतो दक्षिणेनामुतः॥१८॥ वसुमतीमित्यवस्थाय (२.८.) इत इन्द्र इति (२.८-९) जुहोत्युत्तराघारम्॥१॥

18-3.2.1. (when he goes to the south), from here, (he first steps with the left (foot); (when he returns) from there, (he first steps) with the right (foot). Having stood[1] (on the spot from where the libation is to be made), with *vasumatīm*...(VS II.8), he makes the second Āghāra (-libation) with *ita indraḥ*...(VS II. 8-9).

III. 2

आघार्यासंस्पर्शयन्त्स्रुचावेत्य जुह्वा ध्रुवां समनक्ति सं ज्योतिषेति (२.९)॥२॥

1-2. Having made the (second) Āghāra (-libation),

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then having returned (from the place of libation to the former place behind the altar), without letting the two offering-ladles touch each other, he pours together (the ghee) from the Juhū into the Dhruvā with *saṁ jyotiṣā*...(VS II.9)[1].

1. Cp. ŚB I. 4.5.5-7.

निधायेध्मसंनहनान्यादायोश्रावयेत्याह ॥३॥

अस्तु श्रौषडित्यग्नीत् ॥४॥

3-4. Having placed (the offering-ladles on their place), then having taken the band with which the fire-wood was tied together (the Adhvaryu) says, "*O śrāvaya*" (and then) the Āgnīdhra says *astu śrauṣaṭ*[1].

1. Cp. ŚB I. 5.1.1-2.

वेदिबर्हिरिध्मशकलमपच्छिद्यैके ॥५॥

5. Some (give the summon *o śrāvaya*) having taken some sacrificial grass (spread over) the altar or having taken a piece of fire-wood.[1]

1. ŚB I.5.1.3 this opinion is montioned but rejected.

एवं सर्वत्राश्रुतेषु ॥६॥

6. The same method (is to be adopted in) all the (utterances of) *o śrāvaya* and the reply to it (viz. *astu śrauṣaṭ*).

अथ प्रवृणीतेऽग्निर्देवो दैव्यो होता देवान्यक्षद्विद्वांश्चिकित्वान्मनुष्वद्भरतवदमुवदमुवदिति यजमानार्षेयाण्याह परस्तादर्वाञ्चि त्रीणि ॥७॥

7. Then (the Adhvaryu) selects (the Hotṛ) with *agnirdevaḥ...amuvat*—in the place of *amuvat* he utters the (names of the) three ancestors of the sacrificer from the remote to the recent[1].

1. Cp. ŚB I. 5.1.4-10.

यावन्तो वा मन्त्रकृतः ॥८॥

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8. Or, (the Adhvaryu may utter the names of all those) as many are the seers of sacred formulae (among the ancestors of the sacrificer).

पुरोहितार्षेयेण वा॥९॥

9. (In case the sacrificer is a king, he may select the Hotṛ) optionally by (mentioning) the ancestors of the chaplain (*purohita*).

क्षत्रियवैश्ययोश्च नित्यम् ॥१०॥

10. In case the sacrificer is a Kṣatriya (but not a king) or a Vaiśya, (he should) constantly (utter the names of the ancestors of the chaplain only)[1].

1. Thus there is no option in such cases.

मनुवदिति वा सर्वेषाम् ॥११॥

11. Or, for all (the types of sacrificers) (the Adhvaryu should utter the formula of selection upto) *manuvat* (only) (and thus drop the names of ancestors totally).

ब्रह्मण्वदा च वक्षद्ब्राह्मणा अस्य यज्ञस्य प्रावितारोऽसौ मानुष इति होतृनामग्रहणम् ॥१२॥

12. (Then he says) *brahmaṇvad... asau mānuṣaḥ...* (in the place of the word *asau*) he utters the name of the Hotṛ.[1]

1. Cp. ŚB I. 5.1.11-13.

उपांशु वा॥१३॥

13. (The Hotṛ's name may be nttered) inaudibly or in the same voice in which the other formula is uttered).

संमृष्टा उपविशतः ॥१४॥

14. When (they are) touched (by the Hotṛ) (the Adhvaryu and the Āgnīdhra) sit down[1].

1. Cp. ŚB I. 5.1.21.

अग्निर्होतेति स्रुगादापनं प्रयाजेषु संनिधेः॥१५॥

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15. At the time of Prayājas (fore-offerings) (the Adhvaryu should) take the offering-ladle (while the Hotṛ is reciting the verse) *agnir hotā...* (see ŚB I.5.2.1) because of the vicinity.[1]

1. The taking of the offering - ladle is mentioned in the vicinity of the Prayājas (see ŚB I.5.2.1). For this Sūtra cp. ŚB I. 5.2.1.

घृतवतीमित्युक्ते स्रुचावादायातिक्रम्याश्राव्याह समिधो यजेति ॥१६॥

16. After (the Hotṛ) has recited (the verse) *ghṛtavatīm...* (The Adhvaryu), having taken the two offering-ladles, having stepped (towards the place of offerings), then having made (the Āgnīdhra to say) *astu śrauṣaṭ,* says (to the Hotṛ) "recite the offering-verse, for Samidhs"[1].

1. Cp. ŚB I. 5.2.1.3.6-8.

पञ्च प्रयाजान् ॥१७॥ समिद्धतमे ॥१८॥

17-18. He offers five Prayājas on (that part of the fire) which is blazed the most[1].

1. Cp. ŚB I. 5.3.7.

यज-यजेति शेषम् ॥१९॥

19. (He offers) the remaining (Prayājas) (having summoned each time (merely)) "recite the offering-verse[1]"

1. Thus he does not say, "Recite the offring-verse *for Tanūnapāt,*" "Recite...*for Iḍs*" etc. For this Sūtra cp. ŚB I. 5.3.8.

ध्रुवस्तिष्ठन् ॥२०॥ पूर्वं-पूर्वं वाभिक्रामम् ॥२१॥

20-21. (He may offer each Prayāja) either standing (on the same place) without moving[1] or stepping towards the east each time[2].

1. Cp. ŚB I. 5.3.6-7.
2. ŚB I. 5.3.6-7 this practice is mentioned but not favoured.

उपभृतो जुह्वामानयत्यनवमृशंश्चतुर्थम् ॥२२॥

22. At the time of (offering) the fourth (Prayāja), he

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pours (half of the ghee) from the Upabhṛt into the Juhū without touching (the Juhū and Upabhṛt)[1].

1. Cp. ŚB I. 5.3.16-19.

एवं प्रवृद्धौ ॥२३॥

23. (Even) at the time of increasing (the number of Prayājas),[1] (the ghee is to be poured at the time of each fourth Prayāja) in the same manner.

1. e.g. during the Varuṇapraghāsas, where there are nine Prayājas.

अनुयाजेषु च ॥२४॥

24. And in the Anuyājas (also when there is an increase in their number, the ghee is to be poured in the same manner, at the time of the each fourth Anuyāja).

उत्तरां जुहूमध्युह्य प्राचीमवहृत्य जुहोति॥२५॥

25. (Each time), having held the Juhū (-ladle) above (the Upabhṛt-ladle), then having taken it down with its point to the east, he makes the libation[1].

1. Cp. ŚB I. 5.3.20; XI 4.2.15.

एवं सर्वत्र ॥२६॥

26. In the same manner all (the libations are to be performed).

III. 3.

नाभिदेशे धारणम् ॥१॥

1. (The Adhvaryu) should hold the two offering-ladles at the height of his navel[1].

1. Cp. ŚB XI. 2.2.4.

प्रयाजानुमन्त्रणम् ॥२॥ एको ममैका तस्य योऽस्मान्द्वेष्टि यं च वयं द्विष्म इत्येवं मिथुनैर्यथासंख्यम् ॥३॥

2-3. Now, the after-recitation (of the sacrificer). (He after-recites (each Prayāja), *eko mamaikā tasya...* In this way (he after-recites) by pairs respectively.

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1. Pairs of numerical words: thus he uses the numerical words in the masculine and feminine forms viz. *ekaḥ* and *ekā, dvau* and *dve, trayaḥ* and *tisraḥ, catvāraḥ* and *catasraḥ* respectively in the after-recitations of the first four formula. For this Sūtra cp. ŚB I. 5.4.12-15.

न तस्य किं चनेति पञ्चमे।।४।।

4. In the after-recitation for the fifth (Prayāja), (he uses the formula *pañca me*) *na tasya kiñcana...*[1]

1. Cp. ŚB I. 5.3.16.

त्विषिमानपचितिमान्यशस्वी ब्रह्मवर्चस्यन्नाद इति च ।।५।।

5. And (he adds the following words in the after-recitations respectively): *tviṣimān, apacitimān, yaśasvī, brahmavarcasī* and *annādaḥ*.

आगन्तूनां चतुर्थपञ्चमाभ्यां स्थानात् ।।६।।

6. (The properties of the after-recitations) for the additional (Prayājas) (should be taken) from the fourth and fifth (Prayājas)[1] because of the place.

1. Thus e.g. if there are nine Prayājas the after-recitations of the first three Prayājas should be done in the same manner as in the normal paradigme. The after-recitaton of the fourth Prayāja should be uttered in the cases of the fourth, fifth, sixth, and seventh Prayājas and after-recitation of the fifth Prayāja should be uttered for all the remaining Prayājas.

प्रथमचतुर्थाभ्यां वा यथालिङ्गम् ।।७।।

7. Or (the properties of the after-recitation may be taken from the first and fourth) according to the characteristics[1].

1. Thus the first Prayāja is offered to many deities. So wherever this charactiristic viz. connection with many deities is found i.e. in the fifth, sixth and eight (Prayāja), the properties of the first Prayāja are to be applied in the after-recitaion. Wherever, however, there is only one deity (i.e. in the seventh, ninth, and tenth), the properties of the fourth Prayāja are to be applied, for, they have a common characteristic vis. connection with one deity.

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सर्वान्वोत्तमेनोपायित्वात् ॥८॥

8. Or, rather, (one should connect all the additonal Prayājas) with the (properties of the) last (Prayāja), because (the additional Prayājas have) come near (the last Prayāja).

एत्य जुह्वाभिघारणं ध्रुवाया हविष उपभृतश्च ॥९॥

9. Having returned, (the Adhvaryu should) pour (the ghee in the Juhū-ladle) on the (ghee in the) Dhruvā, on the oblations (=sacrificial breads for Agni and Agni-soma) and on (the ghee in) the Upabhṛt (by means of the Juhū)[1].

1. Cp. ŚB I. 5.3.25.

आज्यभागाभ्यां चरत्याग्नेयेन सौम्येन ॥१०॥

10. Then he proceeds with the two Ājyabhāgas—one for Agni and the other for Soma.

चतुरवत्तं सवषट्कारासु॥११॥

11. In the (oblations which are offered) *with* the Vaṣaṭ-call, (the Adhvaryu should take the oblation-substance) in four cuttings (or scoopings).

अनिधायावदायावदाय ध्रुवामभिघारयत्याप्यायतां ध्रुवा हविषा घृतेन यज्ञं-यज्ञं प्रति देवयड्भ्यः सूर्याया ऊधो अदित्या उपस्थ उरुधारा यज्ञेऽस्मिन्निति॥१२॥

12. Without having laid down[1] (the Juhū and the Upabhṛt), having first taken again and again (for four or five times, the ghee from the Dhruvā into the Juhū by means of the dipping-spoon), (the Adhvaryu) pours ghee from the Ājya-pot) into the Dhruvā, with *āpyāyatām...* (VSK II.5.3).

1. i.e. holding them in his (left) hand.

अनुबूहीत्युक्त्वा नापव्याहरेद्धोता चाश्रावणात्॥१३॥ आश्राविते ऽग्नीदा प्रत्याश्रावणात् ॥१४॥ प्रत्याश्राविते ऽध्वर्युरा होतृप्रैषात् ॥१५॥ होता वषट्कारात्॥१६॥

13-16. (The Adhvaryu), having said (to the Hotṛ),

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"Recite the invitatory verse", should not utter any word (upto the utterance *ośrāvaya*) and the Hotṛ (should not utter any word), till the Adhvaryu has said "*ośrāvya*"; when the Adhvaryu has said "*ośrāvaya,*" the Āgnīdhra (should not utter any word) till (he[1] utters) *astu śrauaṣaṭ.* (When the Āgnīdhra) has uttered *astu śrauṣaṭ* (the Adhvaryu should not utter any word till (he gives) the summon to the Hotṛ (viz. *yaja*). (After the Adhvaryu has given the summon *yaja*) the Hotṛ (should not utter any word) till (he[2] utters the Vaṣaṭ - call (at the end of the offering-verse).

1. The Āgnīdhra. 2. The Hotṛ

सोमे च ग्रहं गृहीत्वोपाकरणात् ॥१७॥ उपाकृत उद्गातार आ होतृप्रैषात् ॥१८॥ होता वषट्कारात् ॥१९॥

17-19 And in a Soma (-sacrifice), (the Adhvaryu), after having scooped a cup, (should not utter any word) till he bespeaks (the Stotra). After (the Adhvaryu) has bespoken (a Stotra), the Udgātṛ-priests[1] (should not utter any word) till (the Prastotṛ) (gives) the summon (indicating thereby that the Stotra is over), to the Hotṛ. (After the Prastotṛ has given the summon to him) the Hotṛ (should not utter any word) till the Vaṣaṭ-call.[2]

1. The Udgātṛ, the Prastotṛ and the Pratihartṛ.
2. In the Sūtras 13-19, the expression "any word" refers to utterances not prescribed as a part of their duty.

आग्नेयमुत्तरपूर्वार्धे ॥२०॥ दक्षिणपूर्वार्धे सौम्यम्॥२१॥

20-21. (The Adhvaryu offers the Ājyabhāga) for Agni in the north-eastern part (of the Āhavanīya-fire) and that for Soma in the south-eastern part (of the Āhavanīya fire)[1].

1. ŚB I.6.3.39 mentions this practice but rejects it and favours the practice mentioned in the next Sūtra.

समिद्धतमे वा॥२२॥

22. Or, rather, (he offers both the Ājyabhāgas) on (that part of the fire) which is blazed the most[1].

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1. Cp. ŚB I. 6.3.39.

हविर्भ्यां च॥२३॥

23. He proceeds with the (main) oblations (also in that part of the fire which is blazed the most).

पुरोडाशावन्तरेणाग्नीषोमा उपांश्वाज्यस्य ॥२४॥

24. In between the two sacrificial breads (for Agni and Agni-Soma) (the Adhvaryu makes libations) of ghee for Agni and Soma, silently.[1]

1. This happens in the Full-moon-sacrifice.

विष्णुर्वामावास्यायां हौत्राम्नानात् ॥२५॥

25. On the New-Moon-day, (he should either make the silent ghee-libation in between the breads to Agni and Indra-Agni, for Agni and Soma) or for Viṣṇu bacause it is mentioned so in the ritual of the Hotṛ[1].

1. Cp. Śānkhāśs I. 3.8. The silent libation to Viṣṇu is offered at the New-Moon-sacrifice only in case the Sāṁnāyya is not offered.

यावद्धविरुत्तरार्धात्स्विष्टकृतः ॥२६॥

26. (He should cut the portion) of Sviṣṭakṛt from the nothern part of all the oblation-substances as many there are.

तत एव होमः ॥२७॥

27. In the same (viz. the northern part of fire) the offering (of the Sviṣṭakṛt-portion) (should be made).

नाज्यादशेषात् ॥२८॥

28. (He should) not (take the Sviṣṭakṛt - portion) from the ghee (in the Dhruvā) because it is not a remnant of the Upāṁśuyāja (-inaudible offering).

असंसृष्टामाहुतिभिः ॥२९॥

29. (He should offer the Sviṣṭakṛt-offering) without bringing it into the contact of the other (earlier offered) oblations.

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निधाय ॥३०॥

30. Having laid down (the two offering-ladles on their palce), (he performs the further ritual).

III. 4.

संचरमभ्युक्ष्य प्राशित्रमवद्यति यवमात्रं पिप्पलमात्रं वा॥१॥ अन्यतरत आज्यम् ॥२॥ उभयतो वा ॥३॥

1-3 Having sprinkled water upon his passage, (the Adhvaryu) cuts the Prāśitra which should be of the size of a barley grain (*yavamātra*) or of a *pippala* (ficus religiosa)-berry, for which ghee is poured either on any one side or both the sides[1] from the (sacrificial breads) for Agni[2].

1. Thus either ghee should be poured below or above the Prāśitra or both below and above it. ŚB I. 7.4.10-11, both these opinions are mentioned but the second is favoured.
2. For this Sūtra cp. ŚB I.7.4.10-11. See, however, Sūtra 15.

आग्नेयात् ॥४॥ भागांश्च ॥५॥

4-5. And (from the sacrificial bread) for Agni, (he cuts the other)[1] portions.[2]

1. For the Āgnīdhra, for the Brahman, and for the sacrificer.
2. See, however, Sūtra 15.

अध्वर्युसंचरेण ब्रह्मणे प्रदाय पूर्वेणैकेऽप उपस्पृश्येडां पञ्चावत्तां दक्षिणतो मध्याच्च यावद्धविः स्विष्टकृद्वदाज्यम्॥६॥

6. Having (gone) by his passage–or according to some along the east (of the Āhvanīya)[1]—then having given the Prāśitra (which is in a vessel) to the Brahman, then having touched water, he (first spreads ghee in the Iḍā-pot and then) takes the Iḍā (-portion) form the south and middle of all the oblations as many there are,—(in doing so) he pours ghee in the same manner as at the time of Sviṣṭakṛt[2]. and makes the Iḍā fivefold.

1. This practice is mentioned by ŚB I.7.4.12, but then rejected.

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2. for details see I. 9.8-10. For this Sūtra cp. ŚB I. 7.4.12; 8.1.12.

यजमानभागं पूर्वार्धाद्दीर्घं प्रशीर्य पुरस्ताद्ध्रुवायाः करोति।।७।।

7. Having cut a lengthy portion for the sacrificer from the eastern part (of the bread) he lays it down to the east of the Dhruvā (-ladle) (on the Barhis-grass)[1].

1. Cp. ŚB I. 8.1.13.

इडां होत्रे प्रदायाविसृजन्दक्षिणातिक्रामति ।।८।।

8. Having given the Iḍā (-pot) to the Hotṛ, he steps to the south of the Hotṛ, without leaving his hand (on the Iḍā-pot)[1].

1. Cp. ŚB I. 8.1.13.

इडां प्रतिगृह्य होतुरङ्गुलीपर्वणी अनक्ति।।९।।

9. Having taken the Iḍā (-pot) he anoints the two junctures of the Hotṛ's (right fore-) finger[1].

1. Cp. ŚB I. 8.1.15.

अवान्तरेडामादधाति पूर्ववत् ।।१०।।

10. He keeps the Avāntareḍā (in the hand of the Hotṛ) in the same manner as (described) earlier.[1]

1. See Sūtra 6. Thus in five cuttings. For this Sutra cp. ŚB I. 8.1.17.

इडां च ।।११।। सर्वेऽन्वारभन्ते ।।१२।।

11-12. And (he also keeps) the Iḍā (-pot) (on the hand of Hotṛ). (Then) all (the priests and the sacrificer) hold (the Iḍā-pot).

इडोपहूतेत्युच्यमान आग्नेयं बर्हिषदं करोति ब्रध्न पिन्वस्वायुर्मे धुक्ष्व प्रजां मे धुक्ष्व पशून्मे धुक्ष्व ब्रह्म मे धुक्ष्व क्षत्रं मे धुक्ष्व विशो मे धुक्ष्व यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तस्य प्रजया पशुभिराप्यायस्वेति तं चतुर्धा कृत्वा ।।१३।।

13. While (the formula) *iḍopahūtā*... is being uttered (by the Hotṛ) having cut the (sacrificial bread) for Agni

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into four (portions) he[1] keeps it down on the Barhis-grass with *bradhna pinvasva*[2]...

1. According to the commentators, the sacrificer.
2. See Śaṅkhāśs IV. 9.2. For this Sūtra cp. ŚB I. 8.1.40.

बर्हिष्यृत्विग्भ्य आदिशति॥१४॥

14. He assigns (the four portions) on the Barhis-grass to the (four) priests.

उभौ वाविशेषात्॥१५॥

15. Or, rather, he may cut, both (the sacrificial breads)[1] because there is no specification (in the sacred text).

1. One for Agni and the other for Agni-Soma. This rule applies to all the rites mentioned in Sūtras 1-14.

अत्र पितर इति (२.३१) यजमानो जपति ॥१६॥

16. The sacrificer mutters *atra pitaraḥ*...(VS II. 31).

विसृज्यामीमदन्तेति (२.३१)॥१७॥

17. Having left his hold (of the portions), (he mutters) *amīmadanta*... (VS II. 31).

एकैकमाहरति ॥१८॥

18. He gives one portion (to each priest).

द्यावापृथिव्योरुपह्वानेऽग्नीधे षडवत्तम् ॥१९॥

19. When the heaven and earth are being invoked (by the Hotṛ) he gives the Ṣaḍavatta-portion (one with six cuttings) to the Āgnīdhra[1].

1. Cp. ŚB I. 8.1.41.

प्राश्नात्युपहूता पृथिवीति (१.१०)॥२०॥

20. The Āgnīdhra eats (his portion) with *upahūtā pṛthivī* ...(VS I. 10-11)[1].

1. Cp. ŚB I. 8.1.41.

आशासाने मयीदमिति (२.१०) यजमानो जपति ॥२१॥

21. While the Hotṛ is uttering the benediction, (the sacrificer mutters *mayīdam*...(VS II. 10)[1].

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1. Cp. ŚB I. 8.1.42.

उपहूतां प्राश्नन्ति युक्ताः ॥२२॥ यजमानश्च ॥२३॥

22-23. The (priests) associated (with the performance) and the sacrificer consume the invoked (Iḍā)[1].

1. Cp. ŚB I. 8.1.38.

पवित्रयोर्मार्जयन्तेऽपरेण वेदिं सुमित्रिया न इति (६.२२)॥२४॥

24. To the west of the altar, they cleanse themselves (with water sprinkled) by means of the two strainers[1].

1. Cp. ŚB I. 8.1.43.

यजमानस्य प्राणापानौ पातमिति प्रस्तरे ते करोति ॥२५॥

25. With *yajamānasya*...(the Adhvaryu) inserts them (the strainers) into the Prastara.

तूष्णीं वा ॥२६॥

26. Or (he does so) silently.[1]

1. Cp. ŚB I. 8.1.44 which does not prescribe any formula.

अत्र वा ब्रह्मा प्राश्नाति ॥२७॥

27. The Brahman may optionally eat (the Prāśitra) now.

भागमस्मै परिहरति ॥२८॥

28. (The Adhvaryu) carries the portion (of the Brahman).

यजमानभागं चाप्रोषिते॥२९॥

29. And (he also carries) the portion of the sacrificer to him if he (the sacrificer) has not gone out on a journey.

अन्वाहार्यमभिघार्योद्वास्यान्तरा ब्रह्मयजमानौ हृत्वा वेद्यां निधायालभते प्रजापतेर्भागोऽस्यूर्जस्वान्पयस्वान्प्राणापानौ मे पाहि समानव्यानौ मे पाह्युदानव्यानौ मे पाह्यूर्गस्यूर्जं मे धेह्यक्षितिरसि मा मे क्षेष्ठा अमुत्रामुष्मिंलोक इह चेति ॥३०॥

30. Having poured ghee on the Anvāhārya (-rice), then having taken it down from over the fire, then having

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carried it between the Brahman and the sacrificer, then having kept it on the altar, he touches it with *prajāpateḥ*... (VSK II. 3.7-8).

सा दक्षिणा ॥३१॥

31. That (Anvāhārya-cooked-rice) (is) the sacrificial gift (for this performance)[1].

1. Cp. ŚB I. 2.3.5.

उदगुद्वासयति॥३२॥

32. He takes it down from over the fire (and then having carried it as described in the Sūtra 30, places it) towards the north.[1]

1. near the rubbish-heap.

हविश्च ॥३३॥

33. (He palces the remnant) oblation substance (also towards the north, near the rubbish-heap).

III. 5.

समस्योल्मुके समिधमादायाह ब्रह्मन्प्रस्थास्यामि समिधमाधायाग्निमग्नीत्संमृड्ढीति॥१॥

1. Having thrown together the two fire- brands (which had been previously taken out of it)[1], (on the Āhavanīya itself), and having taken the kindling-stick (which he had reserved)[2], (the Adhvaryu) says, "O Brahman, I shall proceed;" then having put the fire-stick (on the fire), (he says), "O Agnīdh, wipe the fire"[3].

1. See II. 7.30. 2. See III. 1.11.
3. For this Sūtra cp. ŚB I. 8.2.1-3.

एषा त इति (२.१४) होतानुमन्त्रयते ॥२॥

2. The Hotṛ after-recites (the kindling-sticks) with *eṣā te*...(VS II. 14)[1].

1. Cp. ŚB I. 8.2.4.

अजानति यजमानः ॥३॥

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3. If the Hotṛ does not know (this after-recitation) the sacrificer (may after-recite)[1].

1. Cp. ŚB I. 8.2.4.

संमार्ष्टि पूर्ववदपरिक्रामं सकृत्सकृत्ससृवांसमिति (२.१४)।।४।।

4. (The Āgnīdhra) wipes the fires in the same manner as before[1], without, (however, now), moving around (and only) once, each with *sasṛvāṁsam...* (VS II. 14)[2].

1. See III. 1.13.
2. Cp. ŚB I. 8.2.5-6.

ब्रह्मानुज्ञातोऽनुयाजैस्त्रिभिश्चरत्यौपभृतं समानीय ।।५।।

5. When permitted by the Brahman, (the Adhvaryu), having poured together, the ghee from the Upabhṛt (into the Juhū), proceeds with (i.e. offers) the After-offerings[1].

1. Cp. ŚB I. 8.2.7.

अतिक्रम्याश्राव्याह देवान्यजेति।।६।।

6. Having stepped (towards the place of offering), then having made (the Āgnīdhra) to say *astu śrausaṭ* he says (to the Hotṛ) "Recite the offering-verse for Devas."[1]

1. Cp. ŚB I. 8.2.14.

यज-यजेत्युत्तरौ।।७।।

7. For the two latter (after-offerings) (he summons) each time "Recite the offering verse."

देवान्देवानिति वा सर्वत्र नियमशब्दात्।।८।।

8. Or, rather, (he should summon), each time, "Recite the offering verse for Devas," in all the cases because (in the sacred text) a word of rule (viz. *eva*) (is used)[1].

1. See ŚB I. 8.2.14.

विकृतिदर्शनाच्च ।।९।।

9. And because in the modificatory-rites[1] it is seen (that the expression "Recite the offering-verse for Devas" is used).

1. See. e.g. ŚB II. 6.1.44.

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प्रतीचो जुहोति ॥१०॥

10. He offers (these three after-offerings) (in a line from the east) to the west.

उपसत्सु च ॥११॥

11. And in the Upasad-rites (also he makes the libations in a line from the east to the west).

ध्रुवः ॥१२॥

12. (While offering the after-offerings, the Adhvaryu himself should stand) still[1].

1. Thus he should not himself move from the east to the west.

चतुर्थं समानीय प्राचीम्॥१३॥

13. (After having) poured together (the ghee from the Upabhṛt into the Juhū), (he offers) the fourth (after-offering) (in a line from the west) to the east[1].

1. Cp. ŚB I. 8.2.16.

अभिचरन्ननुयाजानुमन्त्रणमशन्यमुं जहि ह्रादुन्यमुं जह्युल्कुष्यमुं जहीति ॥१४॥

14. If (the sacrificer) is practising sorcery, (the Adhvaryu) should after-recite the (three) after-offerings with *aśanyamuṁ jahi, hrādunyamuṁ jahi,* and *ulkuṣyamamuṁ jahi,* respectively[1].

1. Cp. ŚB I. 8.2.17.

एवं प्रवृद्धौ समं विभजेत्॥१५॥

15. When (the number of the after-offerings is) increased, he shoulds divide (these after-recitations) equally (among the after-offerings).[1]

1. Thus if there are nine after offerings, for the first, fourth and seventh after-offerings, the first after-recitation is to be used for the second, fifth and the eighth, the second after-recitation, and for the third, sixth, and ninth the third after-recitation. This view is refuted in the next Sūtra.

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स्वस्थानान्त्येन वोपायित्वात्॥१६॥

16. Or, rather (he should after-recite by means of the after-recitation) which is the last in its place, because (the additional after-offerings) come (to its place)[1].

1. Thus for the first after-offering, the first after recitation; from the second to the fifth, the second after-recitation; and from the sixth to the ninth the third after-recitation.

एत्य जुहूपभृतौ व्यूहति ॥१७॥ अग्नीषोमयोरिति (२.१५) जुहूं प्राचीं दक्षिणेनोत्तानेन॥१८॥ अग्नीषोमौ तमितीतरेणेतरां (२.१५) नीचा प्रतीचीम् ॥१९॥

17-19. Having come back to his own place, (the Adhvaryu places the offering-ladles on their places and then the sacrificer) separates the Juhū and the Upabhṛt (the two offering ladles with *agnīṣomayoḥ...* (VS II.5). (He separates) the Juhū towards the east, with his right (hand), the palm of which is turned upwards. (And) with *agnīṣomau tam...* (VS II. 15), (he seperates) the other (ladle viz. the Upabhṛt) to the west, with the other (hand viz. the left) with its palm turned downwards[1].

1. Cp. ŚB I. 8.3.1.

यथादेवतमन्यत् ॥२०॥

20. In other rites (the offering-ladles are to be separated) with the formula in accordance with the deities (of that rite)[1].

1. i.e. one should pronounce the name of those deities in the place of Agni-soma in the above-mentioned formulae.

अध्वर्युर्वा॥२१॥ अनूज्जयत्वयं यजमानो वाजस्यैनमिति पूर्वे॥२२॥ यमयं यजमानो द्वेष्टि यश्चैनं द्वेष्टीत्युत्तरे ॥२३॥

20-23. Or, the Adhvaryu (may separate the offering-ladles). (In that case, he should use the words *anūjjayatu...* in the first (formula) and *yamayam...*in the second (formula)[1].

1. Cp. ŚB I. 8.3.2.

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अभ्युक्ष्य जुह्वा परिधीननक्ति यथापूर्वं वसुभ्य इति (२.१६) प्रतिमन्त्रम्॥२४॥

24. Having sprinkled (water) (on the offering-ladles), (the Adhvaryu) anoints the enclosing-sticks by means of (the ghee in) the Juhū, as previously (i.e. in the same order) (in which the enclosing-sticks were kept) each with one of the formulae (in sequence) beginning with *vasubhyaḥ* (VS II.16).

1. Cp. ŚB I. 8.3.7.

III. 6.

प्रथमं परिधिं गृहीत्वाश्राव्याहेषिता दैव्या होतारो भद्रवाच्याय प्रेषितो मानुषः सूक्ता ब्रूहीति ॥१॥

1. Having taken the first[1] enlosing-stick, then having made (the Āgnīdhra to say) *astu śrauṣaṭ,* (the Adhvaryu) says, "*iṣitā daivyā.... sūktā brūhi.*"[2]

1. i.e. in the middle.
2. Cp. ŚB I. 8.3.9-10.

पशौ प्रेष्येति॥२॥

2. In an animal-sacrifice (at this stage, he addresses the above - given summon to the Maitrāvaruṇa and utter the word) *preṣya* (=Do you summon (the Hotṛ)".

संजानाथामिति (२.१६) प्रस्तरादानम्॥३॥

3. With *saṁjānāthām*...(VS II.16), he takes the Prastara-bunch (into his hand)[1].

1. Cp. ŚB I. 8.3.11.

विधृती स्थाने कृत्वानक्त्येनं व्यन्तु वय इति (२.१६) ॥४॥

4. Having placed the Vidhṛti (-grass-blades) (on their original place, he anoints it (=the Prastara-bunch) with *vyantu vayaḥ*...(VS II.16)[1].

1. Cp. ŚB I. 8.3.14.

अग्रं जुह्वाम् ॥५॥ उपभृति मध्यम्॥६॥ मूलमितरस्याम्॥७॥

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5-7. (He anoints) the top (of the Prastara-bunch) (with the ghee) in the Juhū, the middle (part) (with the ghee) in the Upabhṛt (and) the root (-part) (with the ghee) in the other (=the Dhruvā)[1].

1. Cp. ŚB I. 8.3.13.

मरुतामिति (२.१६) नीचैर्हृत्वा तृणमादायानुप्रहरति ॥८॥

8. Having drawn it (the Prastara-bunch) down with *marutām*...(VS II.16), then having taken a grass-blade (from it), he throws (the Prastara-bunch in the fire)[1].

1. Cp. ŚB I. 8.3.15-16.

हस्तेनाचरति ॥९॥

9. He should do this by means of his hand[1].

1. and thus not by means of pieces of wood etc. For this Sūtra cp. ŚB I. 8.3.15-16.

यजमानभागं च प्रोषिते ॥१०॥

10. And when the sacrificer is out on a journey, (the Adhvaryu offers) the sacrificer's portion (by means of his hand iself, and not by the offering-ladle etc.).

क्षत्रियवैश्ययोश्च नित्यम् ॥११॥

11. (He always offers by his hand) (the portion) of a Kṣatriya or a Vaiśya (sacrificer) (whether he is on journey or not).

अहं त्वदस्मि मदसि त्वमेतन्मम त्वं योनिस्तव योनिरस्मि ममैव सन्दिवि देवेष्वधि पुत्रः पित्र्ये लोककृज्जातवेदः स्वाहेति॥१२॥

12. (He offers the sacrificer's portion) with *ahaṁ tvadasmi*...

सूक्तवाकान्ते॥१३॥

13. The rites viz. the throwing of the Prastara-bunch into the fire and the offering of the sacrificer's portion take place at the end of the Sūktavāka.

अग्नीदाहानुप्रहरेति॥१४॥

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14. (Then) the Āgnīdhra says (to the Adhvaryu), "Throw (the grass-blade)[1] (the Prastara-bunch)."

1. which he had taken away : see Sūtra 8. For this Sūtra cp. ŚB I. 8.3.19.

प्रास्य तृणं चक्षुष्पा इत्यात्मानमालभते (२.१६)॥१५॥

15. Having thrown the Grass-blade, (the Adhvaryu) touches himself (near the heart) with *cakṣuṣpāḥ*...(VS II.16)[1].

1. Cp. ŚB I. 8.3.19.

संवदस्वागानग्नीदगञ्छ्रावय श्रौषट् स्वगा दैव्या होतृभ्यः स्वस्तिर्मानुषेभ्यः शम्योर्ब्रूहीत्येतेषां संवदस्वागञ्छ्रौषडित्यग्नीच्छेषमितरो व्यत्यासं ब्रूतः ॥१६॥

16. (Among these words) *saṁvadasva, agān agnīd, agan, śrāvaya, śrauṣaṭ, svagā daivyā hotṛbhyaḥ, svastir mānuṣebhyaḥ, śaṁyor brūhi,* the Āgnīdhra (utters) *saṁvadasva, agān, śrauṣaṭ* and the other (viz. the Adhvaryu utters) the remaining (words)—they utter alternately[1].

1. Cp. ŚB I. 8.3.20-21.

परिधीननुप्रहरति यं परिधिमिति (२.१७) प्रथममितरौ च युगपदग्नेः प्रियमिति (२.१७)॥१७॥

17. (The Adhvaryu) throws the enclosing sticks (on the fire); with *yaṁ paridhim*...(VS II. 17) (he throws) the first and with *agneḥ priyam*...(VS II. 17) (he throws) the other two simultaneously[1].

1. Cp. ŚB I. 8.3.22.

स्रुचौ प्रगृह्णाति संस्रवभागा इति (२.१८) संस्रवान्जुहोति॥१८॥

18. He takes the two offering-ladles (viz. the Juhū and Upabhṛt) (in his hand) and makes libations of the remnant ghee with *saṁsravabhāgāḥ*...(VS II.18)[1].

1. Cp. ŚB I. 8.3.23.

घृताची इति (२.१९) धुरि निदधात्यनसि चेद्गृहणम् ॥१९॥

19. With *ghṛtācī*... (VS II.19), he lays them down on the yoke (of the cart), if he has taken (the oblation-material) form a cart.[1]

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1. The oblation-material can be taken from a cart or from a wooden vessel. See II. 3.12-27; 28-30. For this Sūtra cp. ŚB I. 8.3.26-27.

स्फ्ये पात्र्यां चेत्॥२०॥

20. If (he has taken the oblation-material) from a vessel[1] (he lays the offering-ladles down) on the wooden sword[2].

1. See II. 3.28.
2. Cp. ŚB I. 8.3.26.

यज्ञ नमश्च त इति (२.१९) वेदिमालभते॥२१॥

21. He touches the altar with *yajña namaś ca te...* (VS II. 19)[1].

1. Cp. ŚB XI. 2.3.8.

वेदं होता सुक्स्रुवमध्वर्युराज्यस्थालीमग्नीदादाय॥२२॥

22-III.7.1. The Hotṛ (having taken) the Veda (-bunch), the Adhvaryu having taken the offering-ladles, dipping-spoons, and the ghee-pot, go to the (Gārhapatya -fire) for the sake of offering the Patnīsaṁyājas[1].

1. Cp. ŚB I. 9.2.1.

III. 7.

पत्नीसंयाजेभ्यो गार्हपत्यं गच्छन्ति ॥१॥ अध्वर्युः पूर्वदक्षिणेन गार्हपत्यमेत्य ॥२॥ पूर्वेण॥३॥ अपरेणान्तरेण पत्नीमेकेषाम् ॥४॥

2-4. The Adhvaryu, having come by the southeast of the Gārhapatya[1] (i.e. between the Gārhapatya and the Dakṣiṇa-fire)—or by the east (of the Āhavanīya) or according to some (others) by the west of the Gārhapatya between the wife (and the Gārhapatya)[2],

1. Cp. ŚB I. 9.2.4. 2. ŚB I. 9.2.2-4, these views are mentioned but rejected.

उपविश्य दक्षिणं जान्वाच्य ॥५॥

5. (then) having sat down with his right knee bent,[1] (he offers the Patnīsaṁyājas).

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1. i.e. having rested it on the ground.

एवं सर्वत्रोपविष्टहोमेषु ॥६॥

6. In all the libations which are to be made (by him) while sitting, (he should sit) in this manner.

उपांशु चरन्ति ॥७॥

7. They proceed with (the Patnīsaṁyājas) inaudibly[1].

1. Cp. ŚB I. 9.2.8.

चरणशब्दे सर्वम् ॥८॥ देवतान्यत्र ॥९॥

8-9. Where (anything is prescribed with) the word *caraṇa* ("procedure") (that is to be supposed to be referring to) the whole (performance), otherwise to the deity only.

1. Thus in the present context, the word *caraṇa* (procedure) is used. So the whole Patnīsaṁyāja-rite is to be performed inaudibly. Where, however, such a word is not used, merely the pronounciation of the word referring to the deity is to be made inaudibly.

यजति सोमं त्वष्टारं देवानां पत्नीरग्निं गृहपतिमिति॥१०॥

10. He offers (ghee) to Soma, Tvaṣṭṛ, wives of the gods, and Agni Gṛhapati[1].

1. Cp. ŚB I. 9.2.9-13.

तृतीयेऽन्तर्धानं पुरस्तात् ॥११॥

11. At the time of the third (Patnīsaṁyāja)[1] he holds something towards the east (i.e. between the Gārhapatya and the Āhavanīya).

1. viz. that to the wives of the gods. For this Sūtra cp. ŚB I. 9.2.12.

पत्न्यन्वारभतेऽध्वर्युम् ॥१२॥

12. (At the time of the third Patnīsaṁyāja), the wife of the sacrificer, holds the Adhvaryu (from behind).

शम्य्वन्तं भवतीडान्तं वा ॥१३॥

13. (The Patnīsaṁyāja-rite) ends with the Śaṁyuvāka or with the Iḍā (-rite)[1].

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1. ŚB I. 9.2.14 is of the opinion that this rite should end with the Iḍā-rite. For this Sūtra cp. ŚB I. 9.2.14-18.

शम्व्वन्ते वेदतृणमादायानक्ति प्रस्तरवत्स्रुचि स्रुवे स्थाल्यां च॥१४॥

14. If this rite is to be performed upto the Śaṁyuvāka, having taken a grass-blade, he anoints it in the same manner as that for the Prastara-bunch[1] in the offering-ladle, in the dipping-spoon, and in the (ghee)-pot (respectively).

1. i.e. the top, middle and the root of the grass-blade are to be anointed: see III. 6.5-7. For this Sūtra cp. ŚB I. 9.2.19.

अग्नीदाहानुप्रहरेति ॥१५॥

15. The Āgnīdhra (says to the Adhvaryu) "Throw it (into the fire)".

प्रास्य तृणादि पूर्ववत्॥१६॥

16. (The Adhvaryu performs the rites) beginning with the throwing of the grass-blade upto the Śaṁyuvāka[1] as earlier.

1. i.e. the rites mentioned in II. 5.15-16. For this Sūtra cp. ŚB I. 9.2.17-18.

शम्व्वन्ते स्रुक्स्रुवं प्रगृह्णात्यग्नेऽदब्धायविति (२.२०)॥१७॥

17. At the end of the Śaṁyuvāka, he takes the offering-ladle and dipping-spoon (in his hand) with *agne adabdhāyo*...(VS II.20)[1].

1. Cp. ŚB I. 9.2.19-20.

सव्येनावृत्य दक्षिणाग्नौ जुहोत्यग्नय इति (२.२०) सरस्वत्या इति (२.२०) च॥१८॥

18. Having turned by the (left), he makes (two) libations (of ghee) in the Dakṣiṇa fire with *agnaye*...(VS II.20) and *sarasvatyai*...(VS II. 20)[1].

1. Cp. ŚB I. 9.2.20.

उलूखले मुसले यच्च शूर्प आशिश्लेष दृषदि यत्कपाले उत्पुषो विप्रुषः संजुहोमि सत्याः सन्तु यजमानस्य कामाः स्वाहेति पिष्टलेपान्जुहोति॥१९॥

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19. He offers the remnants of the dough (Piṣṭalepa) (having put them on the Juhū) with *ulūkhale*...(VSK II.5.2.3).

III. 8.

पत्नी वेदं प्रमुञ्चति वेदोऽसीति (२.२१)॥१॥

1. The wife (of the sacrificer) unties the Veda-bunch with *vedo'si*... (VS II.21)[1].

1. Cp. ŚB I. 9.1.21-23.

योक्त्रं च प्र मा मुञ्चामि वरुणस्य पाशाद्येन माबध्नात्सविता सुशेवः ऋतस्य योनौ सुकृतस्य लोकेऽरिष्टां मा सह पत्या दधात्विति॥२॥

2. And (she unties) the zone with *pra mā muñcāmi*...

स्तृणात्या वेदेः ॥३॥

3. (The Hotṛ) spreads (the Veda-bunch from the northern part of the Gārhapatya-fire) upto the altar.[1]

1. Thus excluding the altar (Deva's commentary) or including it (Harisvāmin on ŚB I. 9.2.24). For this Sūtra cp. ŚB I. 9.2.24.

ध्रौवं समिष्टयजुर्जुहोति देवा गातुविद इति (२.२१)॥४॥

4. With the (ghee) in the Dhruvā, (the Adhvaryu) makes the Samiṣṭayajus[1]-libation, with *devā gātuvidaḥ*... (VS II.21).

1. This word literally means "the formula marking the completion of the sacrifice". This is one of the concluding rites. For this Sūtra cp. ŚB I. 9.2.25-28.

बर्हिः सम्बर्हिरिति (२.२२)॥५॥

5. Then he offers the sacred grass (spread on the altar) (having put it on the Juhū-ladle), with *saṁ barhiḥ*... (VS II.22)[1].

1. Cp. ŚB I. 9.2.29-31.

वेद्यां प्रणीता निनयति परीत्य कस्त्वेति (२.२३)॥६॥

6. Having gone round (the Āhavanīya) (and stood on

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the southern part of the altar, with his face to the north), he pours the Praṇītā-water on the altar, with *kastvā*... (VS II. 23)[1].

1. Cp. ŚB I. 9.2.32-33.

पुरोडाशकपालेन कणानपास्यत्यधः कृष्णाजिनं रक्षसामिति (२.२३)॥७॥

7. By means of (the first) potsherd (used) for (baking) the sacrificial bread, he throws the chaff (of rice)[1] (on the rubbish-heap) under the black-antelope-skin, with *rakṣasām*... (VS II. 23).

1. which was kept safely by the Adhvaryu, see II. 4. 24. For this Sūtra cp. ŚB I. 9.2.33.

पूर्णपात्रं निनयति परीत्य संततम्॥८॥

8. Having gone round (the Āhavanīya), he pours a vessel full (of water) continuously[1].

1. Cp. ŚB I. 9.3.1-5.

यजमानोऽञ्जलिना प्रतिगृह्णाति सं वर्चसेति (२.२४.)॥९॥

9. The sacrificer receives (that water) by means of his joined hands, with *saṁ varcasā*... (VS II. 24)[1].

1. Cp. ŚB I. 9.2.3.6.

मुखं विमृष्टे॥१०॥

10. He (then) wipes his mouth (with that water)[1].

1. Cp. ŚB I. 9.3.7.

विष्णुक्रमान्क्रमते दिवि विष्णुरिति (२.२५) प्रतिमन्त्रम्॥११॥

11. He then takes the (three) Viṣṇu-strides, each with one of the formulae (in sequence) beginning with *divi viṣṇuḥ*... (VS II. 24)[1].

1. These formulae refer to the heaven, intermediate region and the earth, respectively. For this Sūtra cp. ŚB I. 9.3.8-9; 12.

पृथिव्यामितीत ऊर्ध्वो वा॥१२॥

12. Or (he may stride) with *pṛthivyām*...(VS II 24), (and thus stride) from here upwards[1].

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1. In this option the formulae are to be used reversely. The first referring to the earth, the second referring to the intermediate region and the third referring to the heaven: thus from here upwards. For this Sūtra cp. ŚB I. 9.3.10.

अस्मादन्नादिति (२.२५) भागमवेक्षते॥१३॥ अस्यै प्रतिष्ठाया इति (२.२५) भूमिम्॥१४॥ अगन्म स्वरिति (२.२५) प्राक् ॥१५॥ सं ज्योतिषेत्याहवनीयम् (२.२५)॥१६॥ स्वयम्भूरिति (२.२६) सूर्यम् ॥१७॥

13-17. Then he looks at his portion with *asmādannād...* (VS II. 25), at the earth with *asyai pratiṣṭhāyai...* (VS II. 25), towards the east with *aganma svaḥ* (VS II. 25); at the Āhavanīya with *saṁ jyotiṣā...* (VS II. 25) and with *svayaṁbhūḥ* (VS II.25) at the sun[1].

1. Cp. ŚB I. 9.3.12-16.

वर्चोदा इति (२.२६) यं वा कामं कामयते॥१८॥

18. (In the formula *svayaṁbhūḥ...* (VS II. 26)) (he may either say *varcodāḥ...* (VS II. 26)) or (utter the words referring to) whatever objects of desire, he disires[1].

1. Thus e.g. if he desires cattle, he may say *godāḥ...* For this Sūtra cp. ŚB I. 9.3.16.

सूर्यस्येत्यावर्तते (२.२६) प्रदक्षिणम्॥१९॥

19. With *sūryasya...* (VS II. 26) he returns by the right[1].

1. Cp. ŚB I. 9.3.17.

ग्रहग्रहणप्रतिगरहोमेषु च तूष्णीम्॥२०॥

20. (The turning by the right done by the Adhvaryu) after a (Soma-) draught is scooped, after giving the response (during the recitation of a Śastra) and after making the libation (of a Soma-scoop), (should be done) silently.

गार्हपत्यमुपतिष्ठतेऽग्ने गृहपत इति (२.२७.)॥२१॥ शतं हिमा इति ब्रूयाद्वा॥२२॥

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21-22. (The sacrificer) stands near the Gārhapatya, worshipping it with *agne gṛhapate...* (VS II. 27). (In that formula) he may either utter (the words *śataṁ himāḥ*)... (VS II. 27) (or not)[1].

1. Cp. ŚB I. 9.3.19.

सूर्यस्येत्यावर्तते (२.२७) प्रदक्षिणम्॥२३॥

23. With *sūryasya...* (VS II. 27) he (again) turns by the right[1].

1. Cp. ŚB I. 9.3.20.

गच्छति प्राङुरु विष्णविति (५.३८) ॥२४॥

24. He goes towards the east with *uru viṣṇo*...(VSM V. 38; 41; VSK II.6.8.)[1]

1. The formula of the VSK is in the proper place.

ततोऽसि तन्तुरस्यनु मा तनुह्यस्मिन्यज्ञेऽस्यां साधुकृत्यायामस्मिन्नज्ञेऽस्मिंलोकऽइदं मे कर्मेदं वीर्यं पुत्रोऽनुसंतनोत्विति पुत्रस्य नाम गृह्णाति॥२५॥

25. (He prays for a blessing) with *tato'si*...(VSK II. 6.9). He utters the name of his son (after the word *putraḥ*) in that formula).

1. According to ŚBK II. 8.4.12 the sacrificer, while going towards the east, utters the name of his son in the formula *idaṁ me karma*...ŚBM does not m tion it. Neither the ŚBK nor the ŚBM quotes the for ıa fully. It seems, however, that there the Kātyāśs ıs closer to the Kāṇva-tradition than to the Mādhyandina-tradition. For this Sūtra cp. ŚB I. 9.3.21.

आत्मनोऽविद्यमाने ॥२६॥

26. If he has no son, he utters his own (name instead of the word *putraḥ*)[1].

1. Cp. ŚB I. 9.3.21.

तन्तवे त्वा ज्योतिषे त्वेति वा ॥२७॥

27. Or (in that case, he may say), *tantave tvā jyotiṣe*

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tvā (instead of the words *putronusantanotu* in the formula VSK II. 6.9).

आहवनीयमुपतिष्ठते तूष्णीम्॥२८॥

28. He then stands (silently) near the Āhavanīya, worshipping it silently[1].

1. Cp. ŚB I. 9.3.22.

व्रतं विसृजते येनोपेयात्॥२९॥

29. He releases his vow with the same formula with which he entered into it[1].

1. See II. 1.11 where two formulae are mentioned out of which any one can be used at the time of entering into the vow. At the time of releasing the vow the same formula should be used which was used at the time of entering into it. ŚB I.9.3.23, however, prescribes (only one formula viz. *idamaham*... (VS II. 28). Thus it does not give any option.

सं यज्ञपतिराशिषेति भागं प्राश्नाति॥३०॥

30. With *saṁ yajñapatirāśiṣā,* he eats his portion[1].

1. Cp. MS I. 4.6.

ब्राह्मणं तर्पयितवै ब्रूयाद्यज्ञमेवैतत्तर्पयतीति श्रुतेः (१.७.३. २८) तर्पयतीति श्रुतेः॥३१॥

31. Then he should ask (his assistants) to propitiate a Brāhmaṇa, because there is a sacred text[1] "He thereby propitiates the sacrifice itself".

1. viz. ŚB I. 7.3.28. For the Sūtra cp. ŚB I. 7.3.28.

Piṇḍapitṛyajña

IV. 1.

अपराह्णे पिण्डपितृयज्ञश्चन्द्रादर्शनेऽमावास्यायाम्॥१॥

1. On the new-moon-day, when the moon is not being seen, the Piṇḍapitṛyajña (offering of rice-balls to the ancestors) (should be performed) in the after-noon[1].

1. Cp. ŚB II. 4.2.7-8.

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दक्षिणाग्नौ श्रपणम्॥२॥ होमश्च॥३॥

2-3. The cooking (of rice) and the offering of oblation (should be done) on the Dakṣiṇa-fire.

परिस्तीर्य तं पूर्ववत्पात्रासादनमेकशः ॥४॥

4. Having spread (sacrificial grass) around it (the Dakṣiṇa-fire), (the Adhvaryu) should place the utensils in the manner described previously[1] (but in this case), one by one[2].

1. For details see II.3.6-9. Thus the utensils are placed to the west or to the north of the Dakṣiṇa-fire.
2. In the normal paradigme, they are placed in pairs (See II. 3.6-9).

अपरेण गार्हपत्यं चरुमपूर्णं स्रुचं वा तूष्णीं गृहीत्वोत्तरेण दक्षिणाग्निंमवहन्ति तिष्ठन्॥५॥

5. (Being situated) to the west of the Gārhaptya and then having taken silently rice-grains either (in a pot) or in an offering-ladle without filling it up, then standing to the north of the Dakṣiṇa - fire, he threshes it[1].

1. Cp. ŚB I. 4.2.9.

सकृत्फलीकरोति ॥६॥

6. He husks (only) once.

सारतण्डुलमपूर्णं श्रपयित्वाभिघार्योद्वास्य मेक्षणेन जुहोत्यग्नय इति (२.२९) सोमायेति च॥७॥

7. Having cooked (the pap) in such a manner, that there are still some hard rice-grains, and the vessel is not filled up (with the pap), then having poured ghee on it, then having taken down it from above (the fire), he offers (the pap) by means of the stirring stick, with *agnaye*... (VS II. 29) and *somāya*...(VS II. 29)[1].

1. Cp. ŚB II. 4.2.10-13.

प्रास्य तदक्षिणेनोल्लिखत्यपहता इत्यपरेण वा (२.२९) ॥८॥

8. Having thrown (the stirring stick) in the fire to

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the south, or west[1] of it (=Dakṣiṇa-fire), he draws a line (by means of the wooden sword) with *apahatāḥ*... (VS II.29).

1. ŚB II. 4.2.13 mentions only the south. ŚBK I. 3.3.11 mentions only the west (: *abhyādhāya mekṣaṇaṁ jaghanenā-nvāhāryapacanaṁ sakṛdeva sphyenollikhati*): Our Sūtra gives an option. For this Sutra cp. ŚB II. 4.2.13.

उल्मुकं परस्तात्करोति ये रूपाणीति (२.३०) ॥९॥

9. He lays a fire-brand (from the Dakṣiṇa-fire) beyond (the end of the line) with *ye rūpāṇi*... (VS II.30)[1].

1. Cp. ŚB II. 4.2.14.

उदपात्रेणावनेजयत्यपसव्यं सव्येन वोद्धरणसामर्थ्याद-सावनेनिक्ष्वेति यजमानस्य पितृप्रभृति त्रीन् ॥१०॥

10. (By pouring water) by means of the water-pitcher, he makes the three (manes) of the sacrificer beginning with the father, to wash (their hands) with *asāvavanenikṣva*[1]...He does so through the right side (i.e. the space between the thumb and the fore-finger because of the adequateness of the left-side (i.e. at the bottom of the little finger) for serving (men and of the right side for serving the manes).

1. Cp. ŚB II. 4.2.16.

उपमूलं सकृदाच्छिन्नानि लेखायां कृत्वा यथावनिक्तं पिण्डान्ददात्यसावेतत्त इति॥११॥

11. Having spread the sacrificial grass, cut at the root with one stroke, on the line, he gives rice-balls in the order of the washing, with *asāvetatte*[1].

1. Cp. ŚB II. 4.2.17-19.

ये च त्वामन्विति चैके ॥१२॥

12. Some add *ye ca tvāmanu*[1].

1. ŚB II. 4.2.19 mentions this practice but rejects it.

अत्र पितर इत्युक्त्वोदङ्ङास्त (२.३१) आ तमनात्॥१३॥

13. Having uttered *atra pitaraḥ*... (VS II. 31), he sits

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with his face to the north, (with bated breath) until his breath fails[1].

1. This is the opinion of some, quoted in ŚB II. 4.4.21. ŚB does not support it. According to the ŚB, the Adhvaryu should merely turn himself round for a moment. For this Sūtra cp. ŚB II. 4.2.21.

आवृत्यामीमदन्तेति (२.३१) जपति ॥१४॥

14. Having turned round (again) he mutters *amīmadanta...* (VS II. 31).

अवनेज्य पूर्ववन्नीविं विस्रंस्य नमो व इत्यञ्जलिं (२.३२) करोति ॥१५॥

15. Having made (the manes) wash (their hands) in the same manner as before[1], then having untied his tuck, he makes obeisance with *namo vaḥ...*(VS II.32)[2].

1. See Sūtra 11.
2. Cp. ŚB II. 4.2.24.

एतद्व इत्युपास्यति (२.३२) सूत्राणि प्रतिपिण्डम्॥१६॥ ऊर्णादशा वा॥१७॥ वयस्युत्तरे यजमानलोमानि वा ॥१८॥

16-18. With *etadvaḥ...*(VS II. 32), he throws near each rice-ball (three) threads or woolen fringes, or in the old age, the hair (on the chest) of the sacrificer.

ऊर्जमित्यपो (२.३४) निषिञ्चति॥१९॥

19. With *ūrjam...*(VS II. 34), he pours down water (on the ground near the rice-balls).

अवधायावजिघ्रति यजमानः॥२०॥

20. After (the Adhvaryu) has put (the rice-balls in a pot), the sacrificer smells (them)[1].

1. Cp. ŚB II. 4.2.24.

उल्मुकसकृदाच्छिन्नान्यग्नौ॥२१॥

21. (The Adhvaryu throws) (the sacrificial grass) cut in one stroke and the fire-brand, in the fire[1].

1. Cp. ŚB II. 4.2.24.

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आधत्तेति (२.३३) मध्यमपिण्डं पत्नी प्राश्नाति पुत्रकामा॥२२॥

22. With *ādhatta*... (VS II.33), the wife of the sacrificer, desirous of a male progeny, consumes the middle-rice-ball.

प्रेतेभ्यो ददाति ॥२३॥

23. He gives (only) to those (ancestors) who are deceased (and not to those who are living).

जीवपितृकोऽपि ॥२४॥

24. One, whose father is living, (is) also (authorised to perform this rite in respect to those who are dead).

जीवान्तर्हितेऽपि॥२५॥

25. Even if (an ancestor) is intervened by a living (ancestor), (one may perform the Piṇḍapitṛyajña (for those who are deceased).

जीवपितृकस्य होमान्तमनारम्भो वा॥२६॥

26. For the sacrificer whose father is living, (the Piṇḍapitṛyajña) may end with the offering of oblation; or rather (for him) this rite should not be performed (at all).

न व्यवेते जातूकर्ण्यो न जीवन्तमतिददातीति॥२७॥

27. According to Jātūkarṇya, (one should not perform the Piṇḍapitṛyajña if an ancestor is intervened (by a living ancestor); (because there is a sacred text): one should not give (the ancestral worship) transgressing the living (ancestor).

पूर्वो वाङ्गत्वात्पिण्डपितृयज्ञः॥२८॥

28. The Piṇḍapitṛyajña (should be performed) *before* (the New-moon-sacrifice) (and not *after* it) because it is a part (of it)[1].

1. Thus a part cannot be performed after the main rite is performed. In the next Sūtra an objection is raised and in the Sūtra next to it it is refuted.

प्रकरणाकाललिङ्गानुग्रहवचनानाहिताग्निश्रुतिभ्योऽनङ्गम्॥२९॥

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29. (The Piṇḍapitṛyajña is) not a part (of the New-Moon-sacrifice), because of (the different) context, (different) time, indication (sacred texts)[1] about "favour"[2] and about the sacrificer who has not established the sacred fires.[3]

1. Thus it is said that one can perform the Piṇḍapitṛyajña, without performing the new-moon-sacrifice.
2. The performers of a long-sacrificial session cannot perform the Agnihotra, the New and Full-moon-sacrifice etc. But ŚB XII 3.5. 3 ff it is said how, even if these rites are not performed, they are, mystically, supposed to be performed. In that context the New-moon-sacrifice and the ancestral rites are mentioned *separately* (ŚB XII. 3.5. 5;6). Thus the ancestral rites are shown a special "favour". This indicates their distinct nature, independent of the New-moon-sacrifice.
3. Thus it is said one who has not established the sacred fires, can also perform the Piṇḍapitṛyajña.
   The view mentioned in this Sūtra is refuted in the next Sūtra.

अङ्गं वा समभिव्याहारात्॥३०॥

30. Or, rather, (the Piṇḍapitṛyajña is) a part (of the New-moon-sacrifice) because it is mentioned together (with it).

अनाहिताग्नेरप्येषः॥३१॥

31. And, (still), it can be performed by one who has not established sacred fires also.

The Sāṁn āyya in the New-moon-sacrifice

IV. 2.

श्वो नोदेतेत्यदृष्टे वा पर्णशाखां छिनत्ति शामीलीं वेषे त्वेत्यूर्जे त्वेति (१.१) वा ॥१॥

1. (Considering that) tomorrow (the moon) will not rise, (i.e. on the fourteenth day of a month) or on the day when the moon is not seen (i.e. on the Amāvāsyā-day),

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(the Adhvaryu) cuts a branch or Palāśa (butea frondosa)[1] or of Śamī (prossopis spicegera), with *iṣe tvā* (VS I.1) or *ūrje tvā* (VS I. 1)[1].

1. Cp. ŚB I. 7.1.2.

छिनद्मीति वोभयोः साकाङ्क्षत्वात् ॥२॥ संनमयामीति वोत्तरे॥३॥

2.3. Because of the expectancy, the word *chinadmi* (=I cut) (may be understood) either in both (the formulae) or (*chinadmi* (= I cut) in the first and) *saṁnayāmi* (=I mix it) in the second.

बहुलपलाशामशुष्काग्रां प्रागुदीचीमन्यतमां वा ॥४॥

4. (He cuts) the branch which has many leaves, the top of which is not dried, (which has grown) to the north-east or to either of these (directions viz. to the north or to the east).

व्रतमुपैति ॥५॥ यथोक्तं वा॥६॥

5-6. (The sacrificer) enters the vow, now or as described at the respective places.

मातृभिर्वत्सान्त्संसृज्य वत्सं शाखयोपस्पृशति वायव स्थेति (१.१)॥७॥

7. Having brought the calves and their mother (cow)s together, (the Adhvaryu) touches each calf by means of the branch, with *vāyava stha* (VS I.1) (by repeating the formula)[1].

1. Cp. ŚB I. 7.1.3

उपायव स्थेति चैके॥८॥

8. According to some, (he should touch) with *upāyava stha* (TS I. 1.1.1) in addition (to the formula mentioned above)[1].

1. ŚB I. 7.1.3 mentions this practice, but rejects it.

देवो व इति (१.१) मातृणामेकां व्याकृत्य॥९॥

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9. Having separated one of the mother (cow)s, (from the calf), (he touches it) with *devo vaḥ* (VS I.1)[1].

1. Cp. ŚB I. 7.1.4.

ऐन्द्रं भवति माहेन्द्रं वा ॥१०॥

10. The (Sāṁnāyya[1]-oblation should be offered) either to Indra or to Mahendra[2].

1. mixture of sweet and sour milk.
2. ŚB I. 6.4.21 mentions this practice but supports the offering to Indra.

यजमानस्य पशूनित्यग्न्यगारस्यान्यतरस्य (१.१) पुरस्ताच्छाखामुपगूहति ॥११॥

11. To the east of either of the (two) fire-houses[1], he conceals the branch with *yajamānasya paśūn*...(VS I. 1)[2].

1. viz. Āhavanīya and Gārhapatya.
2. Cp. ŚB I. 7.1.8.

मूलादुपवेषं करोति वेषोऽसीति॥१२॥

12. (Having cut the top), he prepares an Upaveṣa (fire-shovelling-stick) from the remaining portion towards the root (of that branch) with *veṣo'syupaveṣaḥ*... (VSK II. 5.7.)

सांनाय्ये शाखासंयोगात्॥१३॥

13. (The Upaveṣa occurs) when (there is an offering of) Sāṁnāyya, because of the connection with branch.[1]

1. This view is refuted in the next Sūtra.

उपधानाद्वोभयोः ॥१४॥

14. Or, rather, (it occurs) in both (viz. in the rites with and without[1] Sāṁnāyya), because (it is used for) placing (the potsherds).

1. When there is no Sāṁnāyya, then the Upaveṣa should be made of a Varaṇa (crataeva Roxburghii) (-branch), for then there is no Palāśa-branch.

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वसोः पवित्रमिति (१.२) पवित्रमस्यां बध्नाति कुशौ॥१५॥ त्रिवृद्वा॥१६॥

15-16. With *vasoḥ pavitram*...(VS I. 2), he ties[1] a Pavitra (strainer) consisting of two Darbha-blades or three-fold one, to it (the branch)[2].

1. This is to be done before concealing the branch (see Sūtra 11).
2. Cp. ŚB I. 7.1.9.

यवाग्वाग्निहोत्रहोमः संनयतस्तां रात्रिम् ॥१७॥

17. For the sacrificer who is going to offer Sāṁnāyya, the Agnihotra-libation on that night should be made by means of rice-gruel (*yavāgū*)[1].

1. Cp. ŚB I. 7.1.10.

हुत उपसृष्टां प्रब्रूतादित्याह ॥१८॥

18. After (the Agnihotra)-libation is made, (the Adhvaryu) says (to the milker) "Announce that (the cow) has been let loose (to the calf)"[1].

1. Cp. ŚB I. 7.1.10.

प्रोक्ते द्यौरसीति (१.२) स्थाल्यादानम् ॥१९॥

19. After (the milker) has announced (that she has been let loose to her calf), he takes the pot (in his hand) with *dyaurasi*...(VS I.2)[1].

1. Cp. ŚB I. 7.1.11.

मातरिश्वन इत्यधिश्रयति (१.२) ॥२०॥

20. With *mātariśvanaḥ*...(VS I. 2), he sets (the pot on the Gārhapatya-fire)[1].

1. Cp. ŚB I. 7.1.11.

वसोः पवित्रमिति (१.३) पवित्रमस्यां करोत्युदग्वा॥२१॥

21. With *vasoḥ pavitram*...(VS I. 3) he puts the strainer with its top either (to the east) or, rather, to the north[1] on it (viz. pot)[2].

1. ŚB I. 7.1.12 mentions both the alternatives but supports the second.

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2. Cp. ŚB I. 7.1.12-14.

वाग्यतो दोहयत्यशूद्रेण॥२२॥

22. Then, controlled in his speech, he makes someone other than a Śūdra, to milk (the cow)[1].

1. Cp. ŚB I. 7.1.15.

स्थाल्यन्वारब्धे देवस्त्वेत्यासिच्यमाने (१.३) जपति॥२३॥

23. While the sacrificer is holding the pot from behind, (and the milk) is being poured (into the pot by the milker), (the Adhvaryu) mutters *devastvā*...(VS I. 3)[1].

1. Cp. ŚB I. 7.1.16.

कामधुक्ष इति (१.३) प्रश्नः॥२४॥ प्रोक्ते सा विश्वायुरित्याह (१.४)॥२५॥

24-25. He then asks (the milker) *kāmadhukṣaḥ* (VS I. 3) (Whom did you milk ?) After (the milker) has replied ("this N.N."), (the Adhvaryu) says, *sā viśvāyuḥ*...(VS I. 4)[1].

1. Cp. ŚB I. 7.1.17.

एवमितरे उत्तराभ्यां प्रतिमन्त्रम् ॥२६॥

26. In the same manner (the Adhvaryu gets) the two latter (cow)s (milked), each with one of the two latter formulae (in sequence)[1].

1. See VS I.4. For this Sūtra cp. ŚB I. 7.1.17.

विसृष्टवागुत्तरा अनन्वारब्धे ॥२७॥

27. Having released his speech, (the Adhvaryu gets) the (three)[1] (cows milked) while (the sacrificer) is not holding (the pot) from behind.

1. in the following four Sūtras, there is a discussion about the number of the cows and the conclusion is that they should be three.

यावत्स्वमधिकारात् ॥२८॥

28. (One should get) as many cows (milked) as many there are in the possession (of the sacrificer) because (of his) ownership (on them)[1].

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1. This opinion is refuted in the following Sūtras.

तिस्रो वा नित्यत्वात्॥२९॥

29. Rather (one should get only) three (cows) milked, because (a plural number) regularly (indicates three only).

आदिसामर्थ्यात्॥३०॥

30. And (also) on the strength (of plurality) beginning (with three).

दर्शनाच्च॥३१॥

31. And because it is seen (that when a plural is used three are meant)[1].

1. See e.g. VS XXIV. 10 where a list of five types of animals is mentioned, each type is mentioned in plural. ŚB XIII. 2.5.1 describes these animals as *pañcadaśinaḥ* (fifteen-fold). So it seems that each plural indicates three.

परिक्षालनमानयति सम्पृच्यध्वमृतावरीरूर्मिणा मधुमत्तमाः पृञ्चतीर्मधुना पयो मन्द्रा धनस्य सातय इति॥३२॥

32. He pours the wash-water (of the milking-vessel) into the pot (in which milk is kept) with *saṁpṛcyadhvam...*[1]

1. Cp. TS I. 1.3. For this Sūtra cp. ŚB I. 7.1.18.

उद्वास्यातनक्ति प्राग्घुतशेषेणेन्द्रस्य त्वेति (१.४)॥३३॥

33. Having taken down (the milk) from over (the fire), he coagulates it with (the curds made out of the milk that is) left from the earlier libation (viz. the evening libation), with *indrasya tvā...* (VS I. 4)[1].

1. Cp. ŚB I. 7.1.18-19.

सोदकेनापिदधात्यमृन्मयेण विष्णो हव्यमिति (१.४) ॥३४॥

34. By means of an earthen vessel containing water, he covers (the milk-pot) with *viṣṇo havyam...* (VS I.4)[1].

1. Cp. ŚB I. 7.1.20-21.

निधाय वत्सापाकरणं पूर्ववत् ॥३५॥

35. Having kept (the milk-pot at a safe place), (he

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performs the rite of) removal of calves (for the sake of morning milking) as before.[1]

1. See Sūtras 7-11.

प्रातराग्नेय ऐन्द्राग्नश्च द्वादशकपालोऽसंनयतः॥३६॥

36. In the morning, (there should be following oblations:) (a sacrificial bread prepared on eight potsherds) for Agni–and if the sacrificer is not going to offer Sāṁnāyya—(a sacrificial bread) prepared on twelve potsherds for Indra- Agni.

निरुप्याज्यं प्रातर्दोहनमन्यस्मिन् ॥३७॥

37. Having poured out ghee, the Adhvaryu should get the morning-milking (poured) into (a pot) other (than that of evening).

परिक्षालनान्तं कृत्वा सायंदोहमाहृत्य प्रातर्दोहं श्रपयित्वाभिघार्योद्वास्योभावनक्ति॥३८॥

38. Having performed rites ending with the (pouring of) wash-water (into the milk)[1], then having brought the evening milk, then having cooked the morning milk, then having poured (ghee) (on the morning-milk), then having taken it down from above (the fire), he anoints both (the milks with ghee).

1. See Sūtra 32.

शृतस्याग्रेऽवद्यतीति श्रुतेः ॥३९॥

39. He first takes a portion from what is cooked (viz. the milk; and not of curds), because there is a sacred text indicating that[1].

1. See TS II. 5.3.5: *śṛtasyaiva pūrvasyāvadyet.*

समस्य मार्जनम् ॥४०॥

40. Having put together (the two strainers and the strainers put on the *Praṇītā*), he should perform cleansing[1].

1. See II. 4.24.

इन्द्राग्न्योरिति (२.१५) व्यूहनम् ॥४१॥

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41. With *indrāgnyoḥ*...(VS II. 1) he separates the offering-ladles[1].

1. See III. 5.17-18. For this Sūtra cp. ŚB I. 8.3.3.

सह शाखया प्रस्तरानुप्रहरणम्।।४२।।

42. The Prastara, along with the branch (of Palāśa, used for removing the calves) should be thrown into the fire.

परिधिभिः सहोपवेषं जुहोति जुहोमि त्वा सुभग सौभगाय पुरूतमं पुरुहूत श्रवस्यन्निति।।४३।।

43. He offers the fire-shovelling-stick (*upaveṣa*) alongwith the enclosing sticks[1] with *juhomi tvā* (VSK II. 5.8.)

1. See III. 6.17.

पौर्णमासवदन्यदसद्यः ।।४४।।

44. The remaining (things are to be performed) in the same way as in the Full-moon-sacrifice, (the only difference, however, is that the full-moon-sacrifice is performed either for two days or within one day, but this rite is to be performed) not in one day (but for two days).

1. See II. 1.16.

सोमयाजी संनयेत्।।४५।। कामादितरः ।।४६।।

45-46. One who is a Soma-sacrificer, should perform the Sāṁnāyya-rite, and the other (viz. a non-Soma-sacrificer)according to his wish[1].

1. Cp. ŚB I. 6.4.11-12.

त्रिंशतं वर्षाणि दर्शपूर्णमासाभ्यां यजेत।।४७।।

47. One should perform the New and Full-moon-sacrifices for thirty years[1].

1. Cp. ŚB I. 1.2.10-11; 13.

पञ्चदश दाक्षायणयज्ञी।।४८।।

48. One who performs Dākṣāyaṇa (sacrifice instead

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of the Darśapūrṇmāsa-sacrifices) should perform it for fifteen years[1].

1. Cp. ŚB XI. 1.2.13.

अग्निहोत्रमेव वा जुहुयात्॥४९॥

49. (And afterwards) one should, either, offer, merely the Agnihotra-libation (or one may perform the New and Full-moon-sacrifices also).

Ruls about Extension (*atideśa*) etc.

IV. 3.

कर्मशब्दो द्रव्यदेवतायुक्तो यजतिः ॥१॥

1. A word (or words) metioning a rite and accompanied by the offering-material and the deity (should be understood) as an offering.

1. Thus when it is said "A person desirous of brahman-splendour, should pour out (rice for) a pap to be offered to Sūrya", it is not simply "pouring out" which is to be done, but the whole ritual of an "offering."

दर्शपूर्णमासधर्मा इष्टिपशुषु सामर्थ्यात्॥२॥

2. In all the Iṣṭis and animal-sacrifices, the properties of the New and Full-moon-sacrifiees are to be followed, because of the adequacy.

दर्शनाच्च॥३॥

3. And because it is seen so.[1]

1. Some of the properties of the New and Full-moon-sacrifices are actually seen in other Iṣṭis. Thus in the description of the Savītrīṣṭi (which is a part of the Aśvamedha), Prayājas (which form one of the properties of the New and Full-moon-sacrifices) are mentioned by ŚB XIII. 4.2.8. In this way the other properties are also to be extended even though, there may not be a mention.

वैश्वदेवधर्माश्चातुर्मास्येषु वचनप्रवृत्तिभ्याम्॥४॥

4. The propertis of the Vaiśvadeva (-parvan) (are to be extended in all the Cāturmāsya-sacrifices) because there

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is a statement to that effect[1], and because of the inclination.[2]

1. e.g. ŚB II. 6.3.4 it is said that the same five oblations which form the Vaiśvadeva-parvan should occur also in the Śunāsīrīya-parvan.
2. ŚB II. 5.3.3 assumes the inclination to follow all the details of the Vaiśvadeva-parvan in the Śunāsīrīya-parvan, and therefore prohibits churning of the fire (which is a property of the Vaiśvadeva-parvan (ŚB II.5.2. 19) and is likely to be adopted in the Śunāsīrīya-parvan). If the properties of the Vaiśvadeva-parvan were not to be followed in the Śunāsīrīya-parvan there was no necessity of prohibiting the churning of fire. From this it follows that even the natural inclination also indicates that the properties of the Vaiśvadeva-parvan are to be followed in the other Cāturmāsya-sacrifices.

सोमाच्चावभृथे सामप्रतिषेधात् ॥५॥

5. And in the Avabhṛtha[1] (the properties are to be taken) from the Soma (-sacrifices) because, singing of the Sāman is prohibited.[2]

1. which is a part of Iṣṭis like Varuṇa-praghāsa.
2. See ŚB II. 5.2.46. If the properties were not to be taken from the Soma-sacrificial Avabhṛtha, the singing of the Sāman which is a part of the Avabhṛtha-rite in a Soma-sacrifice, (See ŚB IV. 4.5.6.) would not have been prohibited.

करणवत्पशौ न मन्त्रोपदेशात् (२.३१)॥६॥

6. (The throwing of blood) in an animal (-sacrifice) is not (to be performed in the same manner as the throwing of) the refuse of rice (in an Iṣṭi) because the formula is prescribed[1].

1. ŚB I. 9.2.35 says that the blood of an animal is to be thrown in the same manner as the refuse of rice in an Iṣṭi are thrown. The refuse of rice are thrown below the antelope-skin by means of a potsherd with *rakṣasām bhāgo'si* (VS II. 23b). One may think that the blood is also to be thrown by means of a potsherd below the

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antelope-skin. But this is not to be done so. The similarity is only as far as the "throwing" is considered and not in the datails of throwing. For the formula to be applied at the time of throwing the blood is mentioned again although it is the same viz. *rakṣasāṁ bhāgo'si.* This indicates that all details are not the same.

विशये लौकिकमयुक्तत्वात् ॥७॥

7. Whereve, a doubt (rises whether a thing to be used should be sacred or profane), a profane thing is to be used; for that is not enjoined (by any text)[1].

1. There are prescriptions about the sacred things and their use. So they cannot be used where there are no prescriptions about their use. So in that case a profane thing should be used. Thus when it is said that at the time of singing the Ājyadoha-sāmans fire is to be kept near, this fire should be profane one.

विधिविशेषः कर्मण्येकद्विशब्दपरिमाणाद्रव्यदेवतानुणसामान्येभ्यः॥८॥

8. (In the modificatory rites), the details of the rites (are to be taken from the normal paradigme) on the basis of the similarity of (the number e.g.) oneness[1], of twoness, similarity of number of syllables[2], similarity of oblation-substance[3], similarity of the deity[4], and similarity of attributes.[5]

1. The modificatory Iṣṭis for single deities e.g. Soma etc. are supposed to be based on the offering to Agni (in the Full-moon sacrifice), because of the similarity of oneness. An offering to Agni and Viṣṇu is based on the offering to Agni and Soma because of the similarity of number two of the deities.
2. An offering to Maruts (Māruta) is based on that for Indrāgnī (Aindrāgna), because the number of syllables in the word Māruta and in the word Aindrāgna is the same viz. three.
3. The details of rites about a sacrificial bread are the basis of those of a pap because both of them are products of grains.

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4. Any Iṣṭi for Agni is to be based on the offering to Agni in the New and Full-moon sacrifices because the deity is the same.
5. When the Vaiśvānara-offering is being porformed on the full-moon day, it is to be based on the offering to Agni in the full-moon-day, because the time which is an attribute (*guṇa*) is the same.

नियमो द्रव्यदेवताविरोधे द्रव्यस्य समवायात्॥९॥

9. When there is a conflict between the oblation-substance and the deity, the oblation-substance will be the regulating (force), because it is closly related (with the act of offering itself).

आमिक्षायामुभयोस्तन्निर्वृत्तिः ॥१०॥

10. In the Āmikṣā (the properties) of both (viz. of milk as well as of curds are valid) because it is produced out of them (milk and curds)[1].

1. This view is refuted in the next sūtra.

नैकचोदनात्॥११॥

11. No (the properties of both are not valid) because the prescription about it is (always) one (and not two).

दध्नः संघातात्॥१२॥

12. (The properties of curds apply to Āmikṣā) because curds is thick (and Āmikṣā is also thick).[1]

1. This view is refuted in the next Sūtra.

पयसस्तद्भावात् ॥१३॥

13. (The properties) of milk (apply to Āmikṣā) because it (is the milk which) becomes it (Āmikṣā) (and the curds is subordinate in that process).

पशोः सांनाय्यस्य तदुक्तम् ॥१४॥

14. (The properties) of Sāṁnāyya (are to be applied) to animal (-offering), in accordance with what has been said (in Sūtra 9).

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प्रायश्चित्तश्रुतेश्च ॥१५॥

15. And because there is a sacred text about the expiation[1] (if the pan of cooking the limbs of an animal or the pan for Sāṁnāyya leaks).

1. For this, see Sūtra XXV. 9.14. From it we come to know that there is a pan in the animal-offering and also in the Sāṁnāyya-offering and the expiation is the same in either case if the pan leaks. So we can conclude that there is a similarity between the Sāṁnāyya-offering and the animal-offering. Sāṁnāyya consists of two things viz. curds and milk and out of these, the properties of milk are to be applied to the animal-offering. See the next Sūtra.

पयसः कालानन्तर्यधर्मानुग्रहेभ्यः ॥१६॥

16. (The properties) of milk (are to be applied to an animal-offering) because of (the similarity) of time[1] immediateness[2] and favour on properties.[3]

1. Thus milk remains intact for one day, the limbs of an animal also can remain good for one day.
2. An animal as well as milk can be offered without any intervention i.e. immediately. Curds cannot be immediately available. One has to procure milk and prepare curds out of it and this requires at least some time.
3. e.g. sprinkling of water.

सद्यस्त्वं काशकृत्स्निः॥१७॥

17. According to Kāśakṛsn, (the modificatory rites are to be performed) within one day (only).[1]

1. See KS VIII. 1 where it is said *tasmādiṣṭyā vāgrayaṇena vā paśunā vā somena vā pūrṇamāse vāmāvāsyāyāṁ vā yajeta.* Thus "One who is going to perform an Iṣṭi, or the Āgrayaṇa or an animal sacrifice or a Soma-sacrifice, should perform it on a full-moon-day or a new moon-day". This implies, according to Kāśakṛtsni, that these are to be performed within one day.

अनुवादः पूर्वस्येति वात्स्यबादरी॥१८॥

18. According to Vātsya and Bādari, (the sentence

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prescribing the performance of modificatory rites on full-moon-day or new-moon-day is) just a corroborative repetition of (what has been known) previously (and thus it is not implied thereby that they are to be completed within one day)[1].

1. See however, Sūtra 25.

स्थानापत्तेर्द्रव्येषु धर्मलाभोऽविप्रतिषिद्धः॥१९॥

19. The application of properties (of the original things) is not opposed.[1]

1. Thus e.g. the sprinkling with water etc. is done for rice-grains. Similarly, it is to be done on the Mudga (phaseous mungo)-grains, in a rite in which a pap of Mudga is offered.

यथार्थमूहश्चोदिते॥२०॥

20. In connection with the prescribed (substance etc.) there should be change in the words (to be uttered at the time of their use)[1] in accordance with the requirements.

1. Thus when a he-goat is being offered, the word *chāga* is used in the summon to be given for reciting the invitatory verse. But when instead of a he-goat, a ram (*meṣa*) is to be offered, the word *meṣa* is used in that connection.

न प्रकृतावपूर्वत्वात्॥२१॥

21. In the normal paradigmatic rites, (there should not be any change in the words (even if justified by the circumstances)[1], because (the normal paradigmatic ritual) has no precedent (i.e. it is not based upon any other rite).

1. Thus in the summons e.g. *patnīṁ saṁnahya* (II. 6.35.) or *patni vācaṁ visṛjasva* (VII. 4.14.), the word *patnī* (wife) is used in singular. But even if there are many wives, the word *patnī*, is to be used there in singular only.

विकृतौ वचनार्थलोपविरोधेभ्योऽप्रवृत्तिः॥२२॥

22. (The properties in the normal paradigme)[1] are not

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to be applied in the modificatory rites when there is a statement to that effect[2], when the purpose would be lost (if done so)[3], or when it would be contradicatory (to do so).[4]

1. There is ageneral rule that the properties of a normal paradigmatic rite should be applied in the modificatory rites also. But in this Sūtra some exceptions are given.
2. Thus in the Mahāpitṛyajña, forming a part of the Sākamedha-parvan of the Cāturmāsya-sacrifices, there is no selection of Hotṛ because it is expressedly said so (see ŚB II. 6.1.23).
3. Thus when a pap of Mudgas is to be offered, no husking is done.
4. Thus when a rice-pap is to be prepared, the rice-grains are not ground.

परार्थोत्पत्तेस्तदभावेऽभावः॥२३॥

23. There should be abscence of a property caused by some other thing if that thing is abscent[1].

1. Thus the particles of rice-grains are to be thrown when rice-grains are present in a rite. But when they are abscent (e.g. when a milk-mess is to be offered), then, naturally, the rite of throwing the particles of rice-grains should also remain abscent.

चोदितत्वाद्वा भावः॥२४॥

24. Or, (the properties caused by some other thing), may be present (even in the abscence of the cause), when it is prescribed so.

न विपक्षे क्रियाः स्युः समभिव्याहारात्॥२५॥

25. No ritual activities (of a modificatory-rite should be performed) on the first day of a fortnight[1] because there is a sacred sentence (to that effect)[1].

1. Thus they should be performed on the New and Full-moon-day only and not on the first day of a fortnight.
2. See KS VIII. 1 quoted in the note on Sūtra 18. According to the present Sūtra, this sentence (KS VIII. I) is not a corroborative repetition (as it is said in Sūtra

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18). Thus this Sūtra opposes the view expressed in Sūtra 18.

Dakṣāyaṇa - sacrifice

IV. 4.

दाक्षायणयज्ञः प्रजापश्वन्नयशस्कामस्य॥१॥

1. The Dākṣāyaṇa-sacrifice (should be performed) for one who desires progeny or cattle or food or success.

नामफलगुणयोगात्कर्मान्तरम् ॥२॥

2. This is an altogether different rite because of (the distinct) name, result, and attributes.[1]

1. This view is refuted in the next Sūtra.

गुणविधानं वा संनिधिसम्पद्वचनाभ्याम्॥३॥

3. Or, rather (it is a modification of the Darśapūrṇamāsa-sacrifices themselves) with a prescription of (different) attributes, because of the vicinity, and because of the statement about the (mystical) congruence.[2]

1. Because the Dākṣayaṇa-sacrifice is prescribed in the vicinity of the Darśapūrṇamāsa-sacrifices one can assume that it is their modification.
2. Thus ŚB XI. 1.2.13, it is said that the result which can be obtained by performing the Darśapūrṇamāsa-sacrifices for thirty years, can be obtained by performing the Dākṣāyaṇa-sacrifice for fifteen years. Thus the Dākṣāyaṇa-sacrifice is mystically congruent with the Darśapurṇamāsa-sacrifices.

अग्नांषोमीयः पौर्णमास्याम् ॥४॥ ऐन्द्राग्नोऽमावास्यायाम्॥५॥

4-5. (In the Dākṣāyaṇa-sacrifice), (a cake should be offered) to Agni and Soma on the Full-moon-day (and another one) to Indra and Agni on the New-moon-day[1].

1. Cp. ŚB II. 4.4.6-9.

सांनाय्यवत्प्रातः॥६॥ अमावास्यायां पयस्या मैत्रावरुणी॥७॥

6-7. On the next-day-morning (after the full-moon-day) (the ritual) similar to that of Sāṁnāyya[1] (is to be

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performed). (And on the next-day-morning after the New-moon-day, there should be) a milk-mess to Mitra and Varuṇa.[2]

1. Thus there will be a sacrificial bread for Agni and Sāṁnāyya for Indra.
2. Thus there will be a bread for Agni and a milk-mess for Mitra and Varuṇa. For this Sūtra cp. ŚB II. 4.4.8-10.

तत्रैव दोहनं शृते वा दध्यानयति॥८॥

8. (The Adhvaryu) should milk upon there (=curds itself) or pour (the curds) on the cooked (milk).

वाजिनं निषिच्योत्करे करोति॥९॥

9. Having poured down the whey he places it on the rubbish-heap (*utkara.*).

अनाज्यलिप्तं वा॥१०॥

10. (He should pour down the whey *after* having poured ghee on the mixture of curds and milk) or *before* the pouring of ghee, (he may pour down the whey).

प्रहृत्य तृणं तेन चरति ॥११॥ विमुच्य वा स्रुचौ॥१२॥

11-12. After having put a blade of Darbha-grass (into the fire), or after having separated the offering-ladles, he proceeds with it (whey).

बर्हिरवसिञ्चन्गृह्णाति॥१३॥ तदृषभेषु रेतो दधातीति श्रुतेः॥१४॥

13-14. He takes (the whey) while letting (some quantity) fall on the Barhis-grass, because there is a sacred text, "He puts thereby semen in the bulls (as it were)".

वाजिभ्योऽनुवाचयति ॥१५॥

15. He (then) makes the (Hotṛ) recite the invitatory verse for Vājins.

प्रतिवषट्कारं हुत्वा वाजिनशेषेण दिशो व्याघारयति दिश इति (६.१९) प्रतिमन्त्रं प्रदक्षिणं पुरस्तात्प्रथमम्॥१६॥

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16. Having made the libations (of whey at each Vaṣaṭ-call, he sprinkles the directions (in the Āhavanīya-fire itself), by means of the remaining whey always by the right, beginning in the east, in each direction with one of the formulae (in sequence) beginning with *diśaḥ*...(VS VI. 19)[1].

1. Cp. ŚB II. 4.4.24.

उत्तमाभ्यां मध्ये पूर्वार्धे च॥१७॥

17. With the last two (formulae), (he makes libations respectively) at the centre and in the eastern half.

स्वाहाकारः सर्वत्र साकाङ्क्षत्वात्॥१८॥

18. To each (formula), (he adds) the *svāhā*-call, because of the expectancy.

शेषमुपह्वयस्वेत्यामन्त्र्य भक्षणमुपहूत इति प्रसूतः॥१९॥

19. Each (of the officiating priests and the sacrificer) should consume the remaining whey[1], having each time asked the others for the invitation with *upahvayasva* and having been impelled (by the others) with *upahūtaḥ*[1].

1. Cp. ŚB II. 4.4.25.

युक्तनामभिर्वा॥२०॥

20. Or, rather, (each one should address the others) by their designations[1].

1. viz. Hotṛ, Adhvaryu etc. and not by the personal names.

सोमे च॥२१॥

21. And in a Soma (sacrifice also one should consume the remnant Soma in this manner only).

साधारणेषु वा सामर्थ्यात्॥२२॥

22. (This manner of consuming applies) to the (Somas) in general (and not to some particular Soma e.g. that in the Narāśaṁsa-goblets), because of the adequateness.

ऋतूनां त्वा वाजिनां वाजिनं भक्षयामीति ॥२३॥ वाज्यहं वाजिनस्योपहतस्योपहूतो भक्षयामीति वा॥२४॥ वाजे वाजी

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भूयासमिति वा ॥२५॥

23-25. Each one consumes the whey either with *ṛtūnāṁ tvā vājināṁ vājinaṁ bhakṣayāmi,* or with *vājyahaṁ vājinasyopahūto bhakṣayāmi* or with *vāje vājī bhūyāsam.*

होत्रध्वर्युब्रह्माग्नीद्यजमानाः ॥२६॥

26. The Hotṛ, Adhvaryu, Brahman, Āgnīdhra and the sacrificer (should consume the whey)[1].

1. Cp. ŚB II. 4.4.25.

प्रथमो वोभयतस्तु यजमानः॥२७॥

27. The sacrificer consumes either the first or on both the sides (viz. first and the last)[1].

1. Cp. ŚB II. 4.4.25.

दाक्षायणं वा दक्षिणा॥२८॥

28. (Either the Anvāhārya-rice) or gold (*dākṣāyaṇa*) is the sacrificial gift (for this sacrifice).

संवत्सरं वा यजेत॥२९॥

29. One should sacrifice (with this sacrifice for fifteen years) or (everyday) for a year.

मांसस्त्र्यनृतमूत्रकृतवासांसि वर्जयेत्॥३०॥

30. (The sacrificer) should avoid meat, (intercourse with) a woman, falsehood and garments soaked in urine (*mūtrakṛta*).

Inaudible performance, Kāmya-rites, Anvārambhaṇīyā-offering etc.

IV. 5.

उपांशु काम्यदेवता॥१॥

1. (In the rites performed for a particular) desire (the name of) the deity (should be pronounced) inaudibly.

आग्रयणे वैश्वदेवः॥२॥ एककपालाश्चावारुणाः॥३॥ प्राजापत्यः॥४॥ सावित्रश्चातुर्मास्येषु॥५॥ वैश्वदेवी॥६॥ चातुर्मास्येषु

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वैश्वदेवपर्वणि वैश्वदेवी पयस्या वायव्यम्।।७।। पयो (यवागूर्वा)।।८।। तनूहवींषि ।।९।।

2-9. In the Āgrayaṇa-offering, (the offering of the pap) for Viśvedevas (should be performed inaudibly). (The performance of the sacrificial breads prepared on one potsherd, except those for Varuṇa (should be inaudible). The performance of the offering of bread, or animal or ghee for Prajāpati (should be inaudible). (The sacrificial bread) for Savitṛ in the Cāturmāsyas (should be offered inaudibly). (The milk-mess) for Viśvedevas (in the Cāturmāsyas should be offered inaudibly). (The offering to Vāyu in the Śunāsīrīya-parvan of the Cāturmāsya-sacrifices of) milk (or rice-gruel) (should be performed inaudibly). The (three) Tanūhavīṁṣi (in the Agnyādheya should be performed inaudibly.)[1]

1. In all these cases an inaudible performance means to pronounce the name of the respective deity inaudibly.

दीक्षणीयाप्रायणीयातिथ्यादेवताः।।१०।।

10. The (names of the) deities of the Dīkṣaṇīyā Prāyaṇīyā, and Ātithyā (-offerings) (should also be pronounced inaudibly).

देवसूदेविकाहवींषि।।११।। वायव्योऽग्नौ ।।१२।। मैत्रावरुणी च ।।१३।। ऐन्द्रः सौत्रामण्यां प्रथमः ।।१४।। वायोधसश्च।।१५।।

11-15. The Devasū-offerings (in the Rājasūya) and the Devikā-offerings (in the Agnicayana-rite) (should be performed inaudibly). (The performance of the animal-sacrifice) for Vāyu in the Agni (-cayana-rite, should also be inaudible). (The performance of the milk-mess) for Mitra and Varuṇa (in the Agnicayana-rite) (should be inaudible). In the Sautrāmaṇī-sacrifice, the first (animal) to Indra (and also the animal)[1] to Vayodhas (should be performed inaudibly).

1. In all these rites the name of the deity should be pronounced inaudibly.

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आग्नेयं प्रतिकाममाहरेत॥१६॥

16. For each (i.e. any) disire, one should offer a (sacrificial bread) to Agni.

वर्षार्थे प्रकृतौ वा ब्रूयाद्वृष्टिकामोऽस्मीति॥१७॥

17. In a rite for the sake of rain or in the normal paradigme (viz. the New and Full-moon sacrifices to be performed for the sake of rain), the sacrificer should utter, (at the time of taking the fire from the Gārhapatya to the Āhavanīya-hearth), "I am desirous of rain."

अध्वर्युं ब्रूयात्पुरोवातं च विद्युतं च मनसा ध्यायेति ॥१८॥ अभ्राण्यग्नीधम् ॥१९॥ स्तनयित्नुं च वर्षं चेति होतारम्॥२०॥ सर्वाण्येतानीति ब्रह्माणम्॥२१॥

18-21. (Then before the Prayājas), he should say to the Adhvaryu, "Think mentally of the pre (-rain) wind and lightning;" to the Āgnīdhra, "(Think mentally) of the clouds;" to the Hotṛ, "(Think mentally) of the thunder and rain"; (and) to the Brahman, "(Think mentally) of all these."

अन्वारम्भणीयाग्नावैष्णव एकादशकपालः सरस्वत्यै चरुः सरस्वते द्वादशकपालो दर्शपूर्णमासारम्भे॥२२॥

22. At the time of the first performance of the Darśapūrṇāmāsa-sacrifices, the Anvārambhaṇīyā (-offering)(should be performed and in it there should be) a (sacrificial bread) prepared on eleven potsherds for Agni and Viṣṇu, a pap for Sarasvatī, (and) a (sacrificial bread) prepared on twelve potsherds for Sarasvat.

पष्ठौही दक्षिणा मिथुनौ वा ॥२३॥

23. A cow of four years or a pair of cattle is the sacrificial gift.

इन्द्राय विमृध एकादशकपालः पौर्णमासमनु॥२४॥

24. After the Full-moon-sacrifice, a (sacrificial bread)

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prepared on eleven potsherds (should be offered) to Indra Vimṛdh[1].

1. Cp. ŚB XI. 1.3.1.

आदिविकल्पः ॥२५॥

25. This offering has an option (only) about its starting[1].

1. Thus it can be started or not. But if started, it should be performed throughout the life.

आदित्यश्चरुरामावास्यम्॥२६॥

26. In the New moon-sacrifice, a pap for Aditi should be offered[1].

1. The rule metioned in Sūtra 25 is valid here also. For this Sūtra cp. ŚB XI. 1.3.3.

Āgrayaṇa - offering

IV. 6.

आग्रयणमैन्द्राग्रमग्रपाकस्य व्रीहीणां यवानां च ॥१॥ वैश्वदेवश्चरुः॥२॥ पयसि वा॥३॥ द्यावापृथिवीय एककपालः॥४॥

1-4. The Āgrayaṇa-offering (consists of (newly riped rice or barley. (The first offering in it should be) a sacrificial bread for Indra and Agni. (Then there should be a pap for Viśvedevas—(this pap may) either (be cooked in water) or in milk—(then a sacrificial bread) prepared on one potsherd for Dyāvāpṛthivī[1].

1. Cp. ŚB II. 4.3.5-8.

उद्वास्यान्तांश्छादयेदाज्येन॥५॥

5. Having taken (the bread for Dyāvāpṛthivī) down from above (the fire), (the Adhvaryu) should cover it completely, by means of ghee.

आज्यस्य वा यजेत् ॥६॥

6. Or, he may offer ghee (instead of the bread to Dyāvāpṛthivī).

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पुराणानां वा चरुः ॥७॥

7. The pap (for Viśvedevas may) either (be of new rice-grains) or of old (rice-grains)[1].

1. This opinion is mentioned by ŚB II. 4.3. 13 but then rejected.

प्रथमजो गौर्दक्षिणा॥८॥

8. A first born male calf is the sacrificial gift[1].

1. Cp. ŚB II. 4.3.13.

वैश्वदेवस्य च॥९॥

9. And for the Vaiśvadeva (-parvan) (in the Cāturmāsya-sacrifices also) (the same sacrificial gift should be given).

दर्शपूर्णमासानीजानो दक्षिणाग्निपक्वं चातुष्प्राश्यं ब्राह्मणान्भोजयेत्किंचिद्दद्यात्॥१०॥

10. One who has not performed[1] the New and Full-moon-sacrifices, should, (at the time of Āgrayaṇa) feed (four) Brāhmaṇas (with the new corn) cooked on the Dakṣiṇa-fire, and sufficient to be eaten by four (Brāhmaṇas). (Then) he should give something (to them as a gift)[1].

1. Cp. ŚB II. 4.3.13.

अग्निहोत्रायणिनो नवैः सायम्प्रातरग्निहोत्रहोमः॥११॥ तदाशिताया वा पयसा ॥१२॥

11-12. One who performs only the Agnihotra (and is retired form the New and Full-moon sacrifices), should perform the Agnihotra-oblation in the evening and in the morning, by means of the new (corn) or by means of milk (of a cow) fed with it (viz. the new corn)[1].

1. ŚB II. 4.3.14 mentions this opinion but rejects it.

दीक्षितव्रतं च॥१३॥

13. The fast food for the consecrated (sacrificer should consist of this type of milk only, when the Dīkṣā-period and the Āgrayaṇa-period co-inside).

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उपसत्सु रौहिणौ कुर्वीत॥१४॥

14. During the Upasad (-days, if the Āgrayaṇa-period co-insides), the Rauhiṇa (-sacrificial-breads)[1] should be made of new corns.

1. for these see XXVI 4.6. These breads form a part of the Pravargya-rite which occurs on every Upasad-day.

सुत्यासु सवनीयान्॥१५॥

15. On the Soma- pressing days (if they co-inside with the Āgrayaṇa-time) the (oblation-materials) connected with the Soma-pressing, (should be made of new corn).[1]

1. The cases mentioned in Sūtras 13-15 happen in a long sacrificial session.

सौम्यः श्यामाकचरुरारण्यस्य॥१६॥

16. (In the Āgrayaṇa-offering) of wild (corn) (there should be) a pap of Śyāmāka (-grains) for Soma.

वैणवो ग्रीष्मे॥१७॥

17. In the summer (season), (the Āgrayaṇa should be performed by means) of (a pap) of bamboo (-seeds) for Soma.

पुनःसंस्कृतो रथो दक्षिणा क्षौमं मधुपर्को वर्षाधृतं वा वासः॥१८॥

18. (For these two Āgrayaṇa-offerings) a repaired chariot or a linen garment or a mixture of honey (with curds and ghee) or a garment worn (by the sacrificer) during the rainy season (should be given) as a sacrificial gift.

Establishement of fires

IV 7.

अमावास्यायामग्न्याधेयम्॥१॥ कृत्तिकारोहिणीमृगशिरः-फल्गुनीषु॥२॥

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1-2. The fires should be established on a New-moon day[1] or when (the moon is) in the Kṛttikā or Rohiṇī or Mṛgaśiras or Phalgunī (-constellations)[2].

1. Cp. ŚB II. 1.1.2.
2. Cp. ŚB II. 1.2.1-12.

हस्तो लाभकामस्य॥३॥ चित्रा च क्षत्रियस्य॥४॥

3-4. The Hasta (-constellation) for one who desires to gain; the Citra (-constellation) for a Kṣatriya (-sacrificer)[1].

1. Cp. ŚB II. 1.2.1.1-18.

वसन्तो ब्राह्मणब्रह्मवर्चसकामयोः॥५॥ ग्रीष्मः क्षत्रियश्रीकामयोः॥६॥ वर्षाः प्रजापशुकामवैश्यरथकृताम्॥७॥

5-7 The spring (season) for a Brāhmaṇa or for one who desires brahman-splendour; the summer for a Kṣatriya or one who desires wealth; the rainy (season) for one who desires progeny, or cattle or for a Vaiśya or for a Rathakāra[1].

1. Cp. ŚB II. 1.3.5.8.

अग्यगारे कुर्वन्ति ॥८॥

8. The (priests) prepare (two) houses of fires (viz. the Āhavanīya and the Gārhapatya).

उदग्वंशं वापरम्॥९॥

9. The western (fire-house viz. that of the Gārhapatya) (should be) with its central beam (either running towards the east) or towards the north.

दक्षिणपूर्वे द्वारे॥१०॥

10. The doors (of the Gārhapatya-fire-house and the Āhavanīya-fire-house) should be to the south and to the east (respectively).

पौर्णमासवद्वपनम्॥११॥

11. The cutting of hair (of the sacrificer) (should be) in the same manner as for the Full-moon-offering.[1]

1. See II. 1.9.

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क्षौमे वस्तेऽहते॥१२॥ पत्नी च॥१३॥

12-13. (The sacrificer) wears two unwashed linen garments and (so does) the wife.

संस्थितेऽध्वर्यवे देये॥१४॥

14. After (the fire-establishment-rite) is completed, these (garments are) to be given to the Adhvaryu.

गार्हपत्यागारे निर्मथ्याभ्यादधाति॥१५॥

15. Having churned out fire, in the Gārhapatya house (he places it in the Gārhapatya-hearth).

वैश्यकुलाम्बरीषमहानसाद्वा॥१६॥

16. Or (having brought fire) from a Vaiśya-family, or from a frying pan, of from a kitchen, (he puts it in the Gārhapatya-hearth).

दिवाश्राति रात्रौ वा ॥१७॥

17. (On the earlier day, the sacrificer) eats during the day. During the night (he may either eat) or (not)[1].

1. Cp. ŚB II. 1.4.1-2.

उपास्तमयं देवाः पितरः पितरो देवा योऽहमस्मि स सन्यजे यस्याहमस्मि न तमन्तरयामि स्वं म इष्टं स्वं श्रान्तं स्वं हुतमस्त्विति॥१८॥

18. Before the time of the sun-set, (the sacrificer), (sitting to the east of the Āhavanīya-fire-house invokes the gods and manes) with *devāḥ pitaraḥ*... (Cp. TB III.7.5.4).

पूर्वेण प्रविशति॥१९॥ दक्षिणेन पत्नी॥२०॥

19-20. (Then) the sacrificer enters(the sacrificial hall) by the eastern door; the wife by the southern.

पश्चादग्नेरुपविशतो दक्षिणतः पत्नी॥२१॥

21. They sit down to west of the (Gārhapatya-) fire. The wife (sits) to the south (of the sacrificer).

अश्वत्थशमीगर्भारणी प्रयच्छति॥२२॥ अभावेऽगर्भस्य॥२३॥

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22-23. (The Adhvaryu) gives the churning sticks of Aśvattha (ficus religiosa) (-wood), grown on a Śamī (prosopis spicigera)-tree-(or) in the abscence of (churning-sticks of such a wood, those of the (Aśvattha-tree) not grown (on a Śamī-tree).

वाचं यच्छा पूर्णाहुतेरित्याहास्तमिते निशायाम्॥२४॥

24. After the sun-set, in the night, (the Adhvaryu says to the sacrificer), "Hold your speech upto the full-spoon-libation."

पर्युदयं वा प्रधानकालत्वात्॥२५॥

25. Or (he says to the sacrificer so) when it is about the sun-rise, because (the hold on speech concerns) the time of the main rite.

IV. 8.

गार्हपत्यागारेऽजं बध्नाति न वा॥१॥

1. (After the sun-set, the Adhvaryu) either binds a he-goat in the Gārhapatya-fire-house or not[1].

1. Cp. ŚB II. 1.4.3.

विद्यमानं प्रातरग्नीधे दद्यात्॥२॥

2. If there is (a he-goat in possession of the sacrificer, he) should give it to the Āgnīdhra in the morning[1].

1. Cp. ŚB II. 1.4.3.

अस्तमिते रोहिते चर्मण्यानडुहे चत्वारि हविष्यपात्राणि मिमीते॥३॥ तं चातुष्प्राश्यं पचति॥४॥

3-4. (The Adhvaryu) measures out four potfuls (of oblation-material) (viz. rice) on a red ox-hide and cooks (from that), a rice-pap sufficient to be eaten by four (priests).

उद्वास्यासेचनं मध्ये कृत्वा सर्पिरासिच्याश्वत्थीस्तिस्रः समिधो घृताक्ता आदधाति समिधाग्निमिति (३.१) प्रत्यृचम् ॥५॥

5. Having removed it from over (the fire) then having made a hollow in the middle of it, then having poured ghee

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in it, (the Adhvaryu) puts (on fire) kindling sticks of Aśvattha (ficus religiosa) soaked in ghee (in that hollow), each with one of the formulae beginning with *samidhāgnim*...(VS III. 1-3)[1].

1. Cp. ŚB II. 1.4.5.

उप त्वेति (३.४) जपति ॥६॥

6. (The sacrificer) mutters *upa tvā*... (VS III.4).

द्वितीयां वाध्वर्युः॥७॥

7. Or, the Adhvaryu (mutters) the second (out of the three verses used at the time of putting the kindling sticks on the fire) (viz. VS III.2).

चत्वार ऋत्विजः प्राश्नन्ति॥८॥

8. Four priests consume (the rice-pap).

राद्धस्ते ब्रह्मौदन इत्याह॥९॥

9. (Then the Adhvaryu says to the sacrificer), "Your pap is well-prepared".

वरं ददाति॥१०॥

10. (The sacrificer) gives a chosen gift (to the priests).

संवत्सरं वा पुरस्तात्कुर्यात्ततः सर्वानादधीत॥११॥

11. Or the sacrificer should do this (feeding of the Brāhmaṇas) for one year before (the establishment of the fires) and then should establish all (the fires viz. Gārhapatya, Āhavanīya Dakṣiṇa, Sabhya and Āvasathya).

गार्हपत्येऽनुगते ग्रामाग्निमाहृत्य चातुष्प्राश्यं पक्त्वा विहरेत्॥१२॥

12. (If the Gārhapatya-fire) were to be extinguished, having brought the village-fire, having cooked (on it) (rice-pap) sufficient for being consumed by four (priests), then having fed the priests) one should divide it.

रात्रिं जागरणधारणे॥१३॥ शकलैर्वा॥१४॥

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13-14. During that whole night, the sacrificer should awake[1] and maintain (the fire blazing) (either by means of dried balls of cow-dung) or by means of pieces (of wood)[1].

1. Cp. ŚB II. 1.4.7.

व्युष्टायामुपशमय्य दक्षिणा वा संहरेदन्वाहार्यपचनश्चेत्॥१५॥

15. At the dawn, having extinguished (that fire), (the Adhvaryu should perform the subsequent rites)—or if it is (intended to make) the Anvāhāryapacana-fire, he should carry it to the south (of the Gārhapatya).

स्थानमुल्लिख्याभ्युक्ष्यान्वारब्धे हिरण्यं निधायोषाखूत्करान्निवपत्यन्तेषु शर्कराः ॥१६॥

16. Having dug out the ground (by means of the wooden sword), then having sprinkled water, (the Adhvaryu), while being held by the sacrificer from behind, scatters (on that place) saline soil, earth dug out by wild rat, and lays pebbles along the edge.

हिरण्यमुपर्येके ॥१७॥

17. Some (place) a piece of gold on (these)[1].

1. This is how the Gārhapatya-hearth is prepared.

एवमितरयोः॥१८॥

18. In the same way, (he prepares the hearths of other two (fires viz. the Āhavanīya and the Dakṣiṇa).

पुरस्तादाहवनीयस्याष्टासु प्रक्रमेष्वेकादशसु द्वादशसु मत्या वा ॥१९॥

19. (He prepares the hearth) of the Āhavanīya, to the east (of the Gārhapatya), at either eight or eleven or twelve or many)–according to his good will–steps.

इतरस्य वितृतीये दक्षिणतः॥२०॥

20. (The hearth) of the other (viz. the Anvāhāryapacana or Dakṣiṇa-fire), (should be) to the south (of the Gārhapatya), at the one-third (distance).

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उत्सृप्तेऽग्निमन्थनम्॥२१॥ अनुत्सृप्त एके॥२२॥

21-22. *After* the sun-rise, fire should be churned out[1]– according to some, *before* the sun-rise[2].

1. Cp. ŚB II. 1.4.8-9.
2. ŚB II. 1.4.8-9 this practice is mentioned but not supported.

उदिते तूद्धरणम्॥२३॥

23. The lifting (of the Āhavanīya and Dakṣiṇa fires from the Gārhapatya, should be done), nevertheless, after the sun-rise.

अपरेण गार्हपत्यायतनम्॥२४॥

24. (The churning, should occur) to the west of the Gārhapatya-hearth.

अश्वमानयेति ब्रूयात्॥२५॥

25. (The Adhvaryu) should say (to the Āgnīdhra), "Bring a horse[1]"

1. Cp. ŚB II. 1.4.16.

स्थितेऽश्वे पुरस्तात्॥२६॥

26. (And) while the horse is standing towards the east, (fire should be churned out)[1].

1. Cp. ŚB II. 1.4.16.

जाते वरदानम्॥२७॥ मनसैके॥२८॥

27-28. After (the fire) is born, a chosen gift should be given (to the Adhvaryu). According to some, (it should be given now) mentally (only) (and the actual gift should be afterwards).

तस्याभिश्वासः प्राणममृते दध इति॥२९॥

29. Towards it (=born fire), (the sacrificer should) blow, with *prāṇamamṛte dadhe*[1].

1. Cp. ŚB II. 2.2.15.

उच्छ्वासोऽमृतं प्राण आदध इति॥३०॥

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30. Then he inhales with *amṛtaṁ prāṇa āda he*[1].

1. Cp. ŚB II. 2.2.15.

IV. 9.

दारुभिर्ज्वलन्तमादधाति भूर्भुव इति (३.५) सम्भारेष्वमुष्य त्वा व्रतपते व्रतेनादध इति यथर्षि॥१॥ वरुणस्य त्वेति क्षत्रियस्य॥२॥ इन्द्रस्य त्वेति राजन्यस्य॥३॥ मनोष्ट्वा ग्रामण्य इति वैश्यस्य॥४॥ ऋभूणां त्वेति रथकृतः॥५॥

1-5. (The Adhvaryu) puts (the fire) which is blazing, by means of the pieces of woods, on the collected (things)[1] (in the Gārhapatya-hearth)[2] with *bhūr bhuvaḥ amuṣya tvā vratapate vratenādadhe* (mentioning the name of the family of the sacrificer); for a Kṣatriya-(sacrificer) (he should say) *varuṇasya tvā* (in the place of *amuṣya tvā*), for a Rājanya (king) (-sacrificer) *indrasya tvā* (in the same place); for a Vaiśya (-sacrificer) *manoṣṭvā grāmaṇyaḥ* (in the same place); for a Rathakāra (-sacrificer) *ṛbhūṇāṁ tvā* (in the same place).

1. for these see IV. 8.16-17.
2. Cp. ŚB II. 1.4.14.

रथन्तरं गायेति प्रेष्यति॥६॥

6. (The sacrificer) summons (the Brahman)[1] "Sing the Rathantara (-sāman)."

1. See the Sūtras 7-9.

गानमध्वर्योः॥७॥ ब्रह्मा वा वेदयोगात्॥८॥ युक्तत्वाच्चाध्वर्योः॥९॥

7-9. The singing is to be done by the Adhvaryu,— Or, rather, the Brahman (should sing) because he is connected with (all) the Vedas. And because the Adhvaryu is engaged in some (other activities).

इध्मेनोद्धरणमुपयम्य॥१०॥

10. Having made an underlayer, (the Adhvaryu) should

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lift up the fire by means of fire-sticks, (flared up on the Gārhapatya).

यथैनं धूम उपेयात्॥११॥

11. (He should hold the fire at such a height) that the smoke (coming therefrom) would reach him (=the sacrificer)[1].

1. Cp. ŚB II. 1.4.19-22.

वामदेवमिति प्रेष्यति॥१२॥

12. (Then the Adhvaryu) summons (the Brahman) "Sing the Vāmadevya (-sāman)."

अश्वः पुरस्ताद्युवा तदभावेऽयुवाश्वाभावेऽनड्वान्॥१३॥ सम्भारानधिष्ठाप्य दक्षिणपूर्वपादेन प्राञ्चं नीत्वावर्त्य स्थापयति॥१४॥

13-14. (At that time there should be) a horse in the front. (It should be) young—in the abscence (of such a horse) an old; in the abscence of (any) horse, a bull[1]. Having placed, (i.e. made the have step upon) the collections (in the Āhavanīya-hearth) by means of its right fore-foot, then having led it to the east and then turned him towords (from left to right) he lets it stand.

1. Cp. ŚB II. 1.4.17-18.
2. Cp. ŚB II. 1.4. 23.

बृहदिति प्रेष्यति॥१५॥

15. (The the Adhvaryu) summons (the Brahman), "(Sing) the Bṛhat (-sāman)".

अग्निना पदं द्विरुपस्पृश्य तृतीयेनादधाति द्वितीयेन प्रथमेन वा भूर्भुवः स्वरिति (३.५) पूर्ववत्॥१६॥

16. Having touched the foot-print (of the horse) by means of the fire (-sticks) twice, he places, with the third (touch), (the fire)—or (having touched once), with the second (touch) or with the first (touch itself)—with *bhūr bhuvaḥ svaḥ*...(VS III.5) in the same manner as before (see IV. 9.1-5)[1].

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1. Cp. ŚB II. 1.4.25-27.

पुरस्तात्परिक्रम्येध्मपूर्वार्धं गृहीत्वा द्यौरिव भूम्नेत्याह (३.५) ।१७।।

17. (The sacrificer), having gone round, to the east (of the fire), and having held the eastern part of the fire-sticks, says, "*dyauriva bhūmnā*...(VS III.5)[1]."

1. Cp. ŚB II. 1.4.28.

आयं गौरिति (३.६) चोपतिष्ठते सार्पराज्ञीभिः।।१८।।

18. And (then) he stands near (that fire) worshipping it with the Sārparājñī-verses beginning with *āyaṁ gauḥ* (VS III. 6-8)[1].

1. Cp. ŚB II. 1.4.29.

दक्षिणाग्निमादधाति।।१९।।

19. Then (the Adhvaryu) puts the Dakṣiṇa-fire (having taken fire-sticks form the Gārhapatya).

सभ्यं च निर्मथ्य।।२०।।

20. (He puts) the Sabhya-fire after having churned out it.

गां दीव्यध्वमित्याह।।२१।।

21. Then he says, "Play for a cow."

धारणोपस्थानमतः।।२२।।

22. Henceforth, (the sacrificer) should maintain and stand near (the Sabhya-fire) worshipping it (regularly).

IV. 10.

श्यैतवारवन्तीययज्ञायज्ञियानीति च प्रेष्यति ।।१।।

1. (Then the Adhvaryu) summons (the Brahman to sing) the Śyaita, Vāravantīya and the Yajñayajñīya (-sāmans) (one after another).

दक्षिणेनाग्नीन्परीत्योदगुत्सृजति।।२।।

2. Having gone round the fires by the right, he sets (the horse) free towards the north.

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ऋतुनक्षत्रसम्भारसामवपनचातुष्प्राश्यजागरणेध्मपूर्वार्धान्वारम्भणसार्पराज्ञीर्न वा कुर्यात्॥३॥

3. One may optionally not perform (the following items:) taking into consideration the season, constellations, collecting the materials, singing of the Sāmans, cooking of rice-pap sufficient to be eaten by the four (priests), awaking (done by the sacrificer) (throughout the night), touching of the eastern part of the fire-sticks (done by the sacrificer), and recitation of the Sārparājñī-verses.

अग्निहोत्रं च तूष्णींश्रुतेः पूर्णाहुत्यन्ते॥४॥

4. And at the end of the full-spoon-libation, (the Adhvaryu) should perform the Agnihotra silently, because there is a sacred text implying that (viz. TB I. 1.6.9.)

पूर्णाहुतिं जुहोति निरुप्याज्यं गार्हपत्येऽधिश्रित्य स्रुक्स्रुवं च संमृज्योद्वास्योत्पूयावेक्ष्य गृहीत्वान्वारब्ध एवं सर्वत्र स्वाहेति॥५॥

5. Having poured out ghee, then having set it on the Gārhapatya-fire, then having wiped the offering-ladle and dipping-spoon, then having taken down (the ghee) from above (the fire), then having purified it (by means of sacred grass), then having looked down (into the ghee), then having scooped (the ghee), (the Adhvryu) makes a full-spoon-libation (on the fire)[1] while he is being held from behind (by the sacrificer), with the word *svāhā*—(he makes libations) in this manner, everywhere.

1. Cp. ŚB II. 2.1.1.

वरं ददामीति वाग्विसर्जनम्॥६॥

6. With the words, "I grant you a chosen gift," (the sacrificer) releases the speech[1].

1. Cp. ŚB II. 2.1.4.

द्वादशाहान्ते तनूहवींषि निर्वपति मासे द्वितीये तृतीये षण्मास्ये संवत्सरे सद्यो वा न वा॥७॥

7. After twelve days (from the establishment of fires),

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he pours out (oblation-materials) for the Tanūhavīṁṣi—or he may do it after one month, or two or three or six months, or after one year or on the same day or (he may even) not (do it).[1]

1. This option is mentioned by ŚB II. 2.1.9 but then rejected.

अग्नये पवमानाय प्रथमा॥८॥ अग्रये पावकायाग्नये शुचये च द्वितीया॥९॥

8-9. The first (Tanūhavis) is for Agni Pavamāna, the second for Agni Pāvaka and the third for Agni Śuci[1].

1. Cp. ŚB II. 2.1.6-8.

अदित्यै चरुस्तृतीया॥१०॥

10. The third (should consist of) a pap to Aditi[1].

1. Cp. ŚB II. 2.1.8.

आग्नेय एव वा पुरस्तादादित्यस्य॥११॥

11. Or before (the offering of pap) to Aditi, (there should be an offering of a sacrificial bread) to Agni himself.[1]

1. Instead of the offerings metioned in 8-9. For this Sūtra cp. ŚB II. 2.1.22.

षड्दक्षिणाः प्रतिविभज्य ददाति द्वादश चतुर्विंशतिं वा॥१२॥

12. (For the Tanūhavis-offerings) (the sacrificer) gives either six, or twelve or twenty-four (cows), having divided them equally (for each offering) as sacrificial gifts.

भूयसीश्च यथाश्रद्धम्॥१३॥

13. And he may give more (gifts) according to the faith.

धेनुरादित्यस्य॥१४॥

14. For the (offering) to Aditi, (he should give) a cow (as a gift)[1].

1. Cp. ŚB II. 2.1.21.

अनृतातिथ्यपनोदपूतिदार्वाधानर्बीसपक्वनाव्युदकानि वर्जयेत्॥१५॥

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15. (The sacrificer) should (henceforth) avoid speaking untruth[1], denial of hospitality, putting foul wood (into the fire), (eating food) cooked in an abyss and drinking water while (he is) in a ship.

1. Cp. ŚB II. 2.1.20.

ब्रह्मचार्यग्निनित्यधारी क्षीरहोम्यग्निमुपशायी द्वादशरात्रं षड्रात्रं त्रिरात्रमन्ततः॥१६॥

16. For twelve days or six days or lastly, (at least) for three days (after the establishment of fires), the sacrificer should remain chaste, always maintaining the fires, making libation of ghee and sleeping near the fire.

Re-establishment of fires.

IV. 11.

पुनराधेयमाधानाप्रतिज्ञातस्य॥१॥

1. For one who does not become assured (for prosperity etc.) by meeans of the (first) establishment (of fires), the re-establishment (should be performed).

राज्ययशस्कामस्य वा॥२॥

2. Or for one who desires to get kingdom or glory, (it should be performed)[1].

1. Cp. ŚB II. 2.3.1.

त्रिरात्रावरमग्नीनुत्सृज्य॥३॥ सद्यो वा॥४॥

3-4. After having abandoned the fires at least for three days (one should perform it) or (on may perform it) on the same day (of the abandonement of the fires).

पुनर्वस्वोः॥५॥

5. (One should perform it) on the Punarvasū (constellation)[1].

1. Cp. ŚB II. 1.2.10.

वर्षासु मध्यन्दिने वा॥६॥

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6. (One should perform it) in the rainy season or at the midday-time[1].

1. Cp. ŚB II. 2.3.7-10.

कुशैराधानम्॥७॥

7. (The re-) establishment (of fires) (should be done) by means sacred grass.[1]

1. and not by means of pieces of wood (IV. 9.1.) or by means of fire-sticks (IV 9.10). For this Sūtra cp. ŚB II. 2.3.11.

व्रीह्यपूपमर्कपलाशयोः पक्वं गार्हपत्यस्थाने निदधात्येवमाहवनीयस्य यावं सद्यश्चेत्॥८॥

8. If (the abandonig of the earlier fires and the re-establishment of new fires is being done) on the same day, then the Adhvaryu should lay down, in the place of the Gārhapatya-fire-hearth, (before laying down the materials =*saṁbhāras*), a sacrificial bread made of rice-flour baked on two leaves of Arka-tree (butea frondosa) and in the same manner (he should lay down a bread) of barley-flour (on the place) of the Āhavanīya (-fire-hearth)[1].

1. Cp. ŚB II. 2.3.12-13.

आग्नेयः पञ्चकपाल उपांशु प्रागुत्तमादनुयाजात्॥९॥ तद्वर्जं वा॥१०॥

9-10. (After the full-spoon-libation), (a sacrificial bread) prepared on five potsherds (should be offered to Agni, (and in that offering, everything should be performed) inaudibly *upto* the last offering, or, rather, *except* that (viz. the last offering).

1. Cp. ŚB II. 2.3.16-17.

अग्नीनिति वा प्रथमे प्रयाजेऽनुयाजे च॥११॥

11. In the first fore-offering and in (the first) after-offering, he may optionally use the word *agnīn*[1].

1. Cp. ŚB II. 2.3.18; 24.

आज्यभागो द्वितीयोऽग्नये पवमानायेन्दुमते वा॥१२॥

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12. The second ghee-portion (should be dedicated) to Agni Pavamāna or Agni Indravat[1].

1. Cp. ŚB II. 2.3.20.

हिरण्यं दक्षिणानड्वान्वागग्याधेयिकीश्चेच्छञ्छुतेः॥१३॥

13. The sacrificial gift (for the re-establishment-rite) should be gold; or a bull[1] and if (the sacrificer) desires (he may give) the (gifts) connected with the Agnyādhāna (also) because there is a sacred text to that effect,

1. Cp. ŚB II. 2.3.28.

अग्न्याधेयवदन्यत्सद्यः॥१४॥

14. The other (details) (should be performed) in the same manner as that of the fire-establishment—but on one and the same day.

अपराह्णे मैत्रावरुणी वशानस्तमिते पुरोडाशेडान्तं कृत्वा रात्रिशृताया प्रातश्चरन्ति तत आधानम् ॥१५॥

15. (According to another way of performing the re-establishment-rite, there should be an animal-sacrifice of) a barren cow for Mitra and Varuṇa, on the afternoon (of the earlier day) and having prformed the ritual upto the Iḍā-rite of the animal-sacrificial-bread (in the animal-sacrifice) before the sun-set, next day morning, they should proceed with the (offering of the limbs of the cow) cooked during the (whole) night, and then perform the (re-) establishment (of fires).

Agni - Upasthāna, Pravasadagnihotra etc.

IV. 12.

सायमाहुत्यां हुतायां यजमानोऽग्नी उपतिष्ठते वात्सप्रेण॥१॥ न वा॥२॥

1-2. After the evening libation is offered, the sacrificer either stands near the two fires worshipping them by means of the Vātsapra (-hymn), or not[1].

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1. Cp. ŚB II. 3.4.1-8.

तिसृस्त्रिरुपप्रयन्तो (३.११) ऽस्य प्रत्नाम् (३.१६) परि ते (३.३६) चित्रावसविति च (३.१८)॥३॥

3. (In case he stands near the fires worshipping by means of the Vātsapra-hymn), he recites the following three verses thrice each: *upaprayanto adhvaram...* (VS III. 11), *asya pratnām...*(VS III. 16); *pari te...*(VS III. 36) and also (he recites the following formula thrice): *citrāvaso...*(VS III. 18)[1].

1. Cp. ŚB II. 3.4.17.

सं त्वमित्युपविश्य (३.१९)॥४॥

4. (He mutters) *saṁ tvam...*(VS III.19) while sitting[1].

1. Cp. ŚB II. 3.4.24.

गां गच्छत्यन्ध स्थेति (३.२०-२१)॥५॥

5. He goes towards the cow (which has supplied milk for the Agnihotra) with *andha stha...* (VS III.20-21)[1].

1. Cp. ŚB II. 3.4.25-26.

संहितेत्यालभते (३.२२)॥६॥

6. With *saṁhitā...*(VS III.22) he touches the cow[1].

1. Cp. ŚB II. 3.4.27.

गार्हपत्यं गत्वोपतिष्ठत उप त्वेति (३.२२-२६)॥७॥

7. Having gone toward the Gārhapatya-fire, he stands near it with *upa tvā...* (VS III.22-25)[1].

1. Cp. ŚB II. 3.4.23. ff.

गां गच्छतीड एहीति (३.२७)॥८॥ काम्या एतेत्यालभते (३.२७)॥९॥

8-9. With *iḍa ehi...*(VS III.27) he (again) goes towards the cow. (And) with *kāmyā eta...*(VS III.27) he (again) touches it[1].

1. Cp. ŚB II. 3.4.34.

सोमानमित्यनुदकं (३.२८-३६) व्रतोपायनवत्॥१०॥

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10. With *somānam*...(VS III. 28-36) he does the same rites as at the time of entering into the vow[1], except (the touching of) water[2].

1. See II.1.11. Thus standing between the Āhavanīya and the Gārhapatya-fire, with his face to the east, and looking at the Āhavanīya, he mutters VS II. 28-36.
2. Cp. ŚB II. 3.4.36.

पौर्णमासवत्पुत्रनामग्रहणम्॥११॥

11. He utters the name of his son in the same manner as in the Full-moon-sacrifice (see III.8.25).

भूर्भुवः स्वरिति वोभौ (३.३७)॥१२॥

12. Or (the sacrificer may stand near) both (the fires) worshipping them) with *bhūr bhuvaḥ svaḥ*...(VS III.37)[1].

1. Cp. ŚB II. 4.1.1.

प्रवत्स्यन्त्सर्वान्नर्येति (३.३७) प्रतिमन्त्रम्॥१३॥ गच्छति॥१४॥

13-14. While he is about to go on journey, he (stands near all the three fires worshipping them) each with one of the formulae beginning with *narya*...(VS III.37) and then goes out[1].

1. Cp. ŚB II. 4.1.3.

मत्या वाग्विसर्जनम्॥१५॥

15. He may release his speech (after having gone some distance) according to his good will[1].

1. Cp. ŚB II. 4.1.6.

प्रवसन्याजमानं कुर्याद्यथाकालमात्मसंस्काराद्धर्ममात्रत्वाच्छ्रुतेश्च ॥१६॥

16. While on journey the, (sacrificer) should perform the sacrificer's duties according to the timings (of the rites) because it is self-sanctifying, because it is his religious duty and because there is a sacred text (prescribing it)[1].

1. See ŚB XI. 3.1. 5-6.

एत्य च मत्या वाग्यमनम्॥१७॥

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17. Having returned he restrains his speech (at a distance) according to his good will[1].

1. Cp. ŚB II. 4.1.6.

समित्पाणिरनुपेत्य कंचिदुपतिष्ठत आहवनीयगार्हपत्य-दक्षिणाग्नीनागन्मेति (३.३८-४०) प्रतिमन्त्रम्॥१८॥

18. Then, without going to anybody, he with a kindling-stick in his hand, stands near the Āhavanīya, Gārhapatya, and the Dakṣiṇa (-fires) worshipping each with one of the formulae beginning with *āganma*...(VS III. 38-40) (in sequence)[1].

1. Cp. ŚB II. 4.1.6-9.

समित्परिसमूहनानि चोपविश्य॥१९॥

19. Then, being seated, he (puts) kindling-sticks (on the fires) and sweeps (the ground round them)[1].

1. Cp. ŚB II. 4.1.8-9.

तूष्णीं वोपस्थानं पूर्ववत्॥२०॥

20. Or, the standing near (the fires) may be done silently, in the same manner as (described) before (see Sūtra 13)[1].

1. Cp. ŚB II. 4.1.10.

एत्य च॥२१॥ गृहा मा बिभीतेति (३.४१) गृहानुपैति॥२२॥

21-22. And having returned, he approaches the house with *gṛhā mā bibhīta*...(VS III. 41)[1].

1. Cp. ŚBK I. 4.2.10. ŚBM does not mention this.

क्षेमाय व इति (३.४३) प्रविशति॥२३॥

23. With *kṣemāya vaḥ*...(VS III. 43) he enters (the house).

न हिंस्याद्ह्यान्कामं श्वः॥२४॥

24. He should not be angry with anybody in his family, (on that day); (let him be angry if at all), tomorrow[1].

1. Cp. ŚB II. 4.1.14.

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Agnihotra

IV. 13.

उद्धरेति यजमानो ब्रूयात्सायम्प्रातरग्निहोत्रे॥१॥

1. In the Agnihotra (rite), every day, in the evening and in the morning the sacrificer should say (to the Adhvaryu), "Take out the fire."

गार्हपत्यादाहवनीयस्योद्धरणमनस्तमितानुदितयोः॥२॥

2. The Āhavanīya (fire should be) taken out from the Gārhapatya before the sun-set and before the sun-rise (respectively)[1].

1. Cp. ŚB II. 3.1.7-8.

प्रत्यङ्मुखो वा सायं निदध्यात्तस्मिन्त्सायम्प्रातर्होममेके॥३॥

3. Or, according to some, in the evening, (the Adhvaryu should), with his face to the west, lay down (the Āhavanīya-fire) and in it make both the evening and morning libations.

नित्यो दक्षिणाग्निः॥४॥

4. The Dakṣiṇa-fire should be constantly maintained.

सर्वे गतश्रियः॥५॥

5. For one who is a Gataśrī[1] all (the fires are to be maintained constantly).

1. There are three kinds of Gataśrī (= one who has reached prosperity): a learned Brāhmaṇa, a Rājanya, and a leader of a village (see TS II. 5.4.4).

सदा वाहरणम्॥६॥

6. Or (the Dakṣiṇa-fire should also be) always brought (as the Āhavanīya is brought) (from the Gārhapatya).

एकेषामुपवसथे॥७॥

7. According to some (only) on the Upavasatha-days (viz. on the Full-moon day and the New-moon-day) (the Dakṣiṇa-fire should be brought from the Gārhapatya).

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नवावसिते वा॥८॥

8. Or (the Dakṣiṇa-fire should be brought form the Gārhapatya) in a new house (otherwise it should be constantly maintained)[1].

1. Cp. ŚB II. 3.2.8.

तस्मिन्पचेयुरमांसम्॥९॥

9. On (that fire, on that day, every thing) except meat should be cooked[1].

1. Cp. ŚB II. 3.2.8.

पाकाभावे गोः पयोऽधिश्रयितवै ब्रूयात्॥१०॥ तद्ब्राह्मणं पाययितवै ब्रूयात् ॥११॥

10-11. If there is abscence of anything worth cooking, (the sacrificer) should ask (the Adhvaryu) to set on it cow's milk. (Then the Adhvaryu) should ask (the sacrificer) to make a Brāhmaṇa drink it.

अन्तरेणापराग्नी गत्वा दक्षिणेन वाप्रदक्षिणमाहवनीयं परीत्योपविशति यजमानः ॥१२॥

12. Having gone between the two fires which are in the west[1], or by the south of them, then having gone round the Āhavanīya by the left, (and then having passed through between the Āhavanīya and Gārhapatya), the sacrificer sits (on his seat).

1. viz. the Gārhapatya and Dakṣiṇa.

पत्नी च पूर्ववत्॥१३॥

13. And the wife (also sits) in the same manner as described before[1].

1. See II. 7.1. Thus she sits to the south-west of the Gārhapatya, facing to the north-east.

अपरेणाहवनीयं कूर्चं निदधाति कुशान्वा॥१४॥

14. To the west of the Āhavanīya-fire (the Adhvaryu) lays down a grass-seat or sacrificial grass.

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परिस्तरणं वा सर्वेषां प्रागुदग्भिरुदगग्रान्दक्षिणाग्रान्करोतीति श्रुतेः॥१५॥

15. Or, rather around all (the fires), (sacrificial grass should be) spread, with their points to the east and to the north, because there is a sacred text that he makes (the sacrificial grass) which is pointing towards the north, to point to the south[1].

1. See ŚB XII. 5.12. It is said there that when a performer dies during a long sacrificial session, the sacrificial grass which is pointing to the north, should be made to point to the south. This indicates that basically it points to the north.

आहवनीयं पर्युक्ष्योदधारां निनयत्या गार्हपत्यात्॥१६॥ तं च॥१७॥ ततो दक्षिणाग्निम्॥१८॥

16-18. Having sprinkled water around the Āhavanīya, he pours water in a continuous line upto the Gārhapatya, and (then sprinkles water around) it (viz. the Gārhapatya, and) then (he sprinkles water around) the Dakṣiṇa-fire.

हुते च धारावर्तम्॥१९॥

19. After (the Agnihotra) is offered, (ho does the same viz. sprinkling water around the fires) excluding (the leading of water in) a continuous line.

IV. 14.

अग्निहोत्रीं दोहयति पुंवत्सामशूद्रेण स्थाल्यामार्यकृत्या-मूर्ध्वकपालायां दक्षिणतः प्राचीमुदीचीं वा॥१॥

1. The Adhvaryu makes someone except a Śūdra milk the Agnihotra-cow which has a male calf, and which is standing to the south (of the place of the Agnihotra), with its face to the east, or to the north, in a pot, which is made by an Ārya, and which has perpendicular sides.

पूर्वेणाहवनीयमाहृत्य गार्हपत्येऽधिश्रयन्युत्तरतो निरुह्याङ्गारान्॥२॥

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2. Having brought (the milk) by the east of the Āhavanīya, he sets it on the Gārhapatya, having previously shifted the burning coals northwards from the fire.

एवमन्यत्रापि होमार्थस्याहरणम्॥३॥

3. In other (rites) also the substance for libation should be brought in this manner[1] only.

1. viz. by the east of the Āhavanīya.

दक्षिणेन वौषधम्॥४॥

4. (The oblation-substance which is) a herb product, (should be brought either by the east or the north), or by south (of the Āhavanīya).

तृणेनावज्योत्यासिच्यापः पुनरवज्योत्य निधाय त्रिरुद्वासयत्युदक्॥५॥

5. Having illuminated (the milk) by means of (burning) grass, then having poured (some) water, then having illuminated again, he removes it away from above the fire, thrice, keeping it (each time) further northwards[1].

1. Cp. ŚB II. 3.1.16.

अस्तमिते जुहोति॥६॥

6. After the sun has set, he makes the libation[1].

1. Cp. ŚB II. 3.1.9.

वैकङ्कतं स्रुक्स्रुवं प्रतप्य पाणिना संमार्ष्टि ॥७॥

7. Having heated the offering-ladle and the dipping spoon made of Vikaṅkata (flacourtia sapida (-wood) on the Gārhapatya-fire), he wipes them with his hand.

पुनः प्रतप्योन्नेष्यामीत्याह॥८॥

8. While heating again, he says (to the sacrificer), "I shall fill in (the offering-spoon)".

ओमुन्नयेति यजमानस्तिष्ठन्॥९॥

9. The sacrificer, while standing, says, "Om, fill in."

चतुरः स्रुवानुन्नयति॥१०॥

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10. (The Adhvaryu) fills in (the offering-ladle) four dipping spoons milk[1].

1. Cp. ŚB II. 3.1.17.

स्थाल्यां परिशिनष्टि तद्ब्राह्मणः पिबेत् ॥११॥

11. A Brāhmṇa should consume what remains in the pot[1].

1. Cp. ŚB II. 3.1.39.

उपरि समिधं धारयन्वाक्षीमध्यधि गार्हपत्यादाहवनीयं हरति मुखमात्रे धारयन्॥१२॥

12. Holding a kindling-stick of (any) tree, upon the milk, (the Adhvaryu), holding it (the offering-ladle) at the height of his mouth, carries it from the Gārhapatya-fire up to the Āhavanīya-fire.

मध्ये निगृह्योद्गृह्योपविश्य समिधमादधात्यग्निर्ज्योतिषं त्वा वायुमतीं प्राणवतीं स्वग्र्यां स्वर्गायोपदधामि भास्वतीमिति॥१३॥

13. In the middle, having lowered (the offering-ladle) and then again raised it, (then, near the Āhavanīya-fire), having sat down, he should put the kindling stick (on the fire), with *agnijyotiṣam*...(VSK III.2.1)[1].

1. Cp. ŚB II. 3.1.17.

प्रदीप्तामभिजुहोत्यग्निर्ज्योतिरिति (३.९) सजूरिति (३.१०) वा॥१४॥

14. When (the stick gets) enflamed, he makes a libation (of the milk in the offering-ladle) on it, with *agnir jyotiḥ*...(VS III, 9) or *sajūḥ*...(VS III. 10)[1].

1. Cp. ŚB II. 3.1.30;37.

अग्निर्वर्च इति (३.९) ब्रह्मवर्चसकामस्य॥१५॥

15. For one who desires Brahman-splendour, (he makes the libation) with *agnirvarcḥ*...(VS III. 9)[1].

1. Cp. ŚB II. 3.1.31.

कूर्चे निधाय गार्हपत्यमवेक्षते होष्यन्नस्मिन्॥१६॥

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16. In the case when he is going to make libations in it (=Gārhapatya), in the future also[1], (the Adhvaryu), having laid down (the offering-ladle) on the grass-seat, looks at the Gārhapatya.

1. i.e. if the sacrificer is not dead.

तूष्णीमुत्तरां भूयसीम्॥१७॥

17. (And then makes) the second (libation) bigger (in quantity of milk in comparison to the first libation), silently.

भूयिष्ठं स्रुचि॥१८॥

18. (he lets) the biggest (quantity of milk remain) in the offering ladle.

द्विः प्रकम्प्य निदधाति ॥१९॥

19. Having raised[1] (the offering-ladle) twice, he lays it down (on the grass-seat).

1. *prakamp-* in this Sūtra is to be understood in the same sence as that of *udiṅg-* in ŚB XII.5.1.12.

उपमृज्य स्रुचं कूर्चे निमार्ष्टि नमो देवेभ्यः॥२०॥

20. Having rubbed the offering ladle, he wipes it on the grass-seat, with *namo devebhyaḥ*

स्वधा पितृभ्य इति दक्षिणत उत्तानम्॥२१॥

21. (Having again rubbed the offering ladle, with his hand, he wipes it on the grass-seat) towards its southern side and with the palm upwards with *svadhā pitṛbyaḥ*.

अप उपस्पृश्येतरयोश्च पुष्टिकामः॥२२॥ स्थाल्याः स्रुवेणेह पुष्टिं पुष्टिपतिर्दधात्विह प्रजां रमयतु प्रजापतिः अग्नये गृहपतये रयिमते पुष्टिपतये स्वाहेति गार्हपत्ये॥२३॥ तूष्णीं द्वितीयाम्॥२४॥ अग्नयेऽन्नादायान्नपतये स्वाहेति दक्षिणाग्नौ तूष्णीं द्वितीयाम् ॥२५॥

22-25. And having touched water, if the sacrificer is desirous of prosperity (having taken milk) from the pot by means of the dipping spoon, (he should make libations)

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on the other two (fires) (by means of the dipping-spoon, the first) with *iha puṣṭim*...(VSK III. 2.5) and the second silently on the Gārhapatya- (fire); (and first) with *agnaya annādāya*... (VSK III.2.5) and the second silently, on the Dakṣiṇa-fire.

अनामिकया द्विः प्राश्नाति॥२६॥

26. He consumes (the milk remaining in the offering-ladle) twice by means of the ring finger.

उत्सृप्य निर्लेढ्याचम्योत्सिञ्चति देवान्जिन्व पितॄन्जिन्व तृतीयामुदुक्षति सप्त ऋषीन्जिन्वेति॥२७॥

27. Having poured (the remnant milk in a pot or on his hand, then having sipped it, he licks (the pot or his hand) and pours (every time) water (in the offering-ladle) and then throws it with *devān jinva* (to the the north), *pitṝñ jinva* (to the south), and for the third time with *sapta ṛṣīn jinava* (to the north-east).

चतुर्थीं कूर्चस्थाने त्रिर्निषिञ्चत्यग्नये पृथिवीक्षिते स्वाहा पृथिव्या अमृतं जुहोमि स्वाहामृते अमृतं जुहोमि स्वाहेति॥२८॥

28. He pours the water from the fourth (times filled) offering—ladle on the place of the grass-seat with *agnaye pṛthivīkṣite svāhā*.

सुक्स्रुवमाहवनीये प्रतप्य निदधाति॥२९॥

29. Having heated the offering-ladle and the dipping-spoon on the Āhavanīya (-fire), he keeps them (at a proper place).

समिध आदधाति सर्वेषु यथापर्युक्षितं समिदसि समिद्धो मे अग्ने दीदिहि समेद्धा ते अग्ने दीद्यासमिति॥३०॥

30. (Then he) puts (three) kindling-sticks on each (of the fires) in the order in which water was sprinkled around them[1], with *samidasi*...(VSK III. 2.8).

1. i.e. first in the Āhavanīya, then in the Dakṣiṇa and then in the Gārhapatya.

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वाग्यतो दोहप्रभृत्या होमात्क्षीरहोता चेत्॥३१॥

31. If (it is the Adhvaryu or someone employed) who performs the libation of milk he should be controlled in his speech from the (time of) milking (of the cows), up to the libation.

IV. 15.

प्रातर्जुहोत्यनुदिते॥१॥

1. (The Adhvaryu) makes the morning - libation before the sun-rise[1].

1. Cp. ŚB II. 3.1.10.

अन्तरेणापराग्नी गत्वा दक्षिणेन वा प्रदक्षिणं गार्हपत्यं परीत्योपविशति यजमानः॥२॥

2. Having gone between the two fires which are in the west[1], or by the south of them, then having gone round (the Gārhapatya-fire) by the right, (and then having passed through between the Gārhapatya and the Āhavanīya-fires), the sacrificer sits (on his seat).

1. viz. the Gārhapatya and the Dakṣiṇa.

पत्नी च यथादेशम्॥३॥

3. And the wife (sits on her seat) as prescribed.[1]

1. See II.7.1. Thus she sits to the south-west of the Gārhapatya-fire, facing to the north-east.

अप आचामति वृष्टिरसि वृश्च मे पाप्मानं सत्येन व्रतमुपैम्यापः सत्यं मयि व्रतमिति॥४॥

4. The sacrificer sips water with *vṛṣṭirasi vṛśca me pāpmānam....*

वाचं विसृज्य पुनराचामति विद्युदसि वि मे पाप्मानं जह्यपोऽवभृथमभ्युपैमि मयि सत्यं गोषु मे व्रतमिति॥५॥

5. (At the end of the Agnihotra-rite), after he has released his speech he again sips water with *vidyudasi...*

उन्नयामीत्याह प्रातः॥६॥

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6. In the morning (-Agnihotra), (the Adhvaryu should use the word) *unnayāmi* (instead of *unneṣyāmi*).[1]

1. See IV. 14.8.

प्राक्संस्थं समित्पर्युक्षणं धारा च॥७॥

7. The putting of the fire-sticks[1], the sprinkling (of water) around (the fires), and pouring (water) in a continuous line[2], all these rites end in the east[3].

1. See IV.14.30. 2. See IV. 13.16-19. 3. Thus first water is sprinkled around the Gārhapatya then around the Dakṣiṇa and then around the Āhavanīya. The fire-sticks are put in the same order. The continuous line of water should be started near the Gārhapatya and ended near the Āhavanīya. The Āhavanīya-fire is situated in the east.

उभयत्र वा॥८॥

8. Or, (these rites should end in the east) at both the times (viz. in the morning and in the evening).

अग्निशब्दे सूर्यः॥९॥

9. Instead of the word *agni*[1] (the word) *sūrya* should be used (in the formulae prescribed at IV. 14.13; 23 and 25).

रात्र्युषसाह्नेति वा॥१०॥

10. (Instead of the word) *rātryā* (see IV. 14.14) (the word) *uṣasā or ahn̲ā* (should be used).

ज्योतिः सूर्य इति वा (३.९) प्रातः॥११॥

11. In the morning (the words) *jyotiḥ sūryaḥ*...(VS III. 9) (may be) optionally (used, instead of *sūryo jyotir jyotiḥ sūryaḥ svāhā* VS III. 9)[1].

1. Cp. ŚB II. 3.1.34.

प्रथमास्तमिते पर्युदयं च स्वर्गकामस्य ॥१२॥ तमोऽभ्यये सायं जुहुयाद्वियति प्रातरायुष्कामस्य॥१३॥ अन्तःपशौ पशुकामस्य सायम्प्रातः॥१४॥ शयाने श्रीकामस्य प्रातः॥१५॥

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12-15. For one who is desirous of heaven, (the Adhvaryu) (should make) the first (libation) at the time immediately after the sun-set and immediately before the sun-rise (respectively); for one who is desirous of (long) life, (he should make the first) libation after the darkness is coming in the evening and when (the darkness) is going, in the morning; for one who is desirous of cattle, (he should make the first libation) when the cattle (have come) in (the village from the pastures) in the evening (and when they are still) in (the village) in the morning; for one who is desirous of wealth (he should make the first libation) in the morning when (everybody) is (still) sleeping.

प्रथमसमिद्धे धूप्यमाने प्रजासु निहत्येव सहसान्नमत्स्यतः॥१६॥ भूयिष्ठार्चिषि गृहीत्वेव सहसा॥१७॥ प्रदीप्ततमे श्रीयशस्कामस्य॥१८॥ अर्चिःप्रत्यवाये मैत्रेणान्नमत्स्यतः॥१९॥ अङ्गारेषु चाकश्यमानेषु ब्रह्मवर्चसकामस्य॥२०॥

16-20. For one who is desirous to eat food, having forcefully killed as it were the people, (the Adhvaryu should make the first libation) in the (fire) which has got the first inflammation (but still somewhat) smoking; for one (who desires to eat food) having forcefully caught the people as it were, (.....) in the fire full of flames; for one who desires wealth and success (.....), in the fire utmost blazed; for one who desires to eat food in a friendly manner (from people) (.....) (in the fire) when the flames are waning; for one who desires brahman-splendour (.....), on the burning coals[1].

1. Cp. in general ŚB II. 3.2.9-13.

पयसा स्वर्गकामः पशुकामो वा॥२१॥ यवाग्वा ग्रामकामः॥२२॥ तण्डुलैर्बलकामः॥२३॥ दध्नेन्द्रियकामः ॥२४॥ अनधिश्रयणं च श्रुतिसामर्थ्याभ्याम्॥२५॥ घृतेन तेजस्कामः ॥२६॥ संवत्सरं जुहुयादेतेषामेकैकेन कामसंयोगे॥२७॥ सायम्प्रातर्वा ॥२८॥

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21-28. For one who is desirous of heaven or of cattle, (the Agnihotra-libation should be offered) by means of milk; for one who desires a village, by means of rice-gruel; one who desires strength by means of rice-grains; for one who is desirous of sense-power, by means of curds;–the curds should not be set on fire (for heating) because of a sacred text to that effect and because of the adequateness (of its being offered without heating)– for one who desires lustre (the Agnihotra-libation should be offered) by means of ghee. In connection with a desire, (the Agnihotra-libation should be made) in any one of these ways (mentioned above) for a year; or only in an evening and in the (next) morning.

दक्षिणेन प्रवेशनमग्निहोत्रेष्टिषु।२९॥

29. At the time of the Agnihotra and (also of any other) offering, the entrance (in to the Gārhapatya-house should be made) though the southern (door).

सायम्प्रातराहवनीयस्यासनोपस्थाने॥३०॥

30. The standing near worshippingly and sitting should be done in the evening and in the morning, near the Āhavanīya[1].

1. Cp. ŚB II. 3.2.4.

शय्यासनं वा गार्हपत्ये॥३१॥

31. Then (having come near) the Gārhapatya, one should lie down or sit down[1].

1. Cp. ŚB II. 3.2.4.

संव्रजन्मनसोपस्मृत्य दक्षिणाग्निम्॥३२॥

32. While going out, (one should worship) the Dakṣiṇa-fire by remembering it mentally[1].

1. Cp. ŚB II. 3.2.4.

अनशित्वा प्रातर्मुहूर्तं सभासनं सभ्यस्य॥३३॥

33. In the morning, before eating, one should sit for

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some time in the hall (*sabhā*) and thereby (worship the Sabhya-fire)[1].

1. Cp. ŚB II. 3.2.5.

भस्मोद्धृतमुपेयात् ॥३४॥

34. Then one should go towards (the place) where ashes, taken out (from the hearth-places) are kept[1].

1. Cp. ŚB II. 3.2.5.

स्वयं वा जुहुयात्॥३५॥

35. The sacrificer may make the (Agnihotra-) libation either himself or (the Adhvaryu may do it).

उपवसथे नियमः॥३६॥

36. On the Upavasatha (i.e. the New or Full-moon-days there is a rule that the sacrificer himself should make the Agnihotra-libation).

Cāturmāsya-sacrifices.

V. 1.

चातुर्मास्यप्रयोगः फाल्गुन्याम्॥१॥

1. The perfomance of the Cāturmāsya (-sacrifices) (should be started) on the full-moon-day of the Phālguna-month.

वैश्वानरपार्जन्यौ निरुप्येच्छन् ॥२॥

2. (One should start them) if one desires so, after having poured out (the oblation-material) for Vaiśvānara and Parjanya (of after having performed the Anvārambhaṇīyā-offering).

वैश्वानरो द्वादशकपालः ॥३॥ चरुरुत्तरः ॥४॥

3-4. For Vaiśvānara (there should be a sacrificial bread) prepared on twelve potsherds; the latter (viz. the oblation to Prajanya) (should be) a rice pap.

आग्नेयः॥५॥ सौम्यश्चरुः॥६॥ सावित्रो द्वादशक-

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पालोऽष्टाकपालो वा।।७।। सारस्वतश्चरुः।।८।। पौष्णश्चरुः प्रपिष्टानाम्।९।।

5-9. (In the Vaiśvādevaparvan of the Cāturmāsya-sacrifices) (sacrificial bread) for Agni, a rice-pap for Soma, a (sacrificial bread) prepared either on twelve or eight potsherds for Savitṛ, a rice-pap for Sarasvatī and a pap of (rice) -flour for Pūṣan (should be offered)[1].

1. Cp. ŚB II. 5.1.8-11.

द्विदेवतोऽपि नियमसामर्थ्यात्।।१०।।

10. (The pap for Pūṣan) even when it is for two deities[1] (should be of flour only), because of the stength of the rule.

1. Thus, when there is a pap to be offered to Indra-and-Pūṣan (see e.g. XV. 2.14) it should be of flour and not grains, because there is rule that a pap to be offered to Pūṣan should be of flour (see ŚB I. 7.4.7). The mythical reason for this is that Pūṣan has no teeth.

अर्धपिष्टं वोभयसामर्थ्यात्।।११।।

11. Or, rather, it may be half flour (and half grains) because of the strength of both (the deities).

सौमापौष्णदर्शनाच्च।।१२।।

12. And because (the pap) for Soma and Pūṣan is seen to be (of half flour and half grains)[1].

1. See MS II. 1.5. where such a pap is prescribed:- *somāpauṣṇam carum nirvapennemapiṣṭaṁ paśukāmaḥ* The views mentioned in Sūtras 10-12 are rejected in the following Sūtras.

अपिष्टो वा देवतान्यत्वात्।।१३।।

13. (It[1] should be) rather, of non-flour because that is a different deity[2].

1. The pap for the deities of which Pūṣan is a member.
2. A dual deity is a separate deity, it is not a mere combination of two deities but a different detiy.

सौमापौष्णे वचनात्।।१४।।

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14. In the (case of the pap) for Soma and Pūṣan (the pap of half flour and half grains is to be offered) because of the statement to that effect.

एतानि सर्वत्र॥१५॥

15. These (five oblations)[1] are (present) in all (the four Parvans) of the Cāturmāsya-sacrifices.

1. mentioned in Sūtras 5-9.

मरुद्भ्यः स्वतवद्भ्यः सप्तकपालः ॥१६॥ मारुतो वा॥१७॥

16-17. (Then there should be a sacrificial bread) prepared on seven potsherds for Maruts Svatavats, or for Maruts.[1]

1. ŚB II. 5.1.12-14, both the alternatives are metioned but the second is supported. For this Sūtra cp. ŚB II. 5.1.12-14.

वैश्वदेवी पयस्या ॥१८॥

18. (Then there should be) a milk-mess for Viśvedevas[1].

1. Cp. ŚB II. 5.1.15-16.

द्यावापृथिवीय एककपालः॥१९॥

19. (Then there should be a sacrificial bread) prepared on one potsherd for Dyāvāpṛthivīs[1].

1. Cp. ŚB II. 5.1.17.

एतद्वैश्वदेवम्॥२०॥

20. This constitutes the Vaiśvadeva-parvan.

प्राचीनप्रवणे॥२१॥

21. (One should perform it on a ground) inclining towards the east.

अहतवासाः॥२२॥ पत्नी च ॥२३॥

22-23. (The sacrificer) should wear an unwashed garment, and (also) his wife (should wear an unwashed garment).

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ते एव वरुणप्रघासेष्वपि॥२४॥

24. (They should wear) the same (garments) during the Varuṇapraghāsas also.

त्रेधा बर्हिः संनह्य पुनरेकधा॥२५॥

25. Having tied the Barhis in to three (bunches) (the Adhvaryu ties it) again in one[1].

1. Cp. ŚB II. 5.1.18.

कुशप्रस्वः प्रस्तर उपसंनद्धः॥२६॥

26. The Prastara should be of flowering shoots of Kuśa-grass, to be tied near the Barhis[1].

1. Cp. ŚB II. 5.1.18.

आसाद्याग्निमन्थनम्॥२७॥

27. Having placed the oblation-materials (on the altar), fire is to be churned out[1].

1. Cp. ŚB II. 5.1.19.

अग्नेर्जनित्रमिति (५.२) शकलमादाय वेद्यां करोति॥२८॥

28. Having taken a piece of wood with *agner janitram*...(VS V. 2), he puts it on the altar[1].

1. Cp. ŚB III. 4.1.20.

वृषणाविति (५.२) कुशतरुणे तस्मिन्॥२९॥ उर्वश्यसीत्यधरारणिं (५.२) तयोः ॥३०॥

29-30. Then he places two sprouts of Kuśa-grass on it (= the piece of wood) with *vṛṣaṇau*...(VS V. 2). (And) on them he puts the lower Araṇi (churning stick), with *urvaśyasi* (VS V. 2)[1].

1. Cp. ŚB III. 4.1.21-22.

आयुरसीत्युत्तरयाज्यस्थालीं (५.२) संस्पृश्य पुरूरवा इत्यभिनिधानं (५.२) तया॥३१॥

31. Having touched the pot of ghee by means of the upper (churning stick) with *āyurasi* (VS V. 2) he puts it (on the lower churning-stick) with *purūravāḥ*...(VS V. 2)[1].

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1. Cp. ŚB III. 4.1.22.

V. 2.

अग्नये मथ्यमानायानुवाचयति॥१॥

1. (The Adhvaryu) makes (the Hotṛ) recite for Agni (fire) being churned out[1].

1. Cp. ŚB III. 4.1.22.

मन्थति गायत्रेणेति (५.२) प्रतिमन्त्रं त्रिः प्रदक्षिणम्॥२॥

2. He churns thrice, by the right, each time with one of the formulae (in sequence) beginning with *gāyatreṇa* (VS V. 2)[1].

1. Cp. ŚB III. 4.1.23.

जाते जातायेति ॥३॥

3. (When fire) is born, (he makes the Hotṛ recite) for (the fire) born[1].

1. Cp. ŚB III. 4.1.23.

प्रह्रियमाणायेति प्रास्यन् ॥४॥

4. When (the Adhvaryu) is about to throw (that fire into the Āhavanīya-fire-place), (he makes the Hotṛ recite) for (the fire) being thrown[1].

1. Cp. ŚB III. 4.1.23.

भवतं न इति (५.३) प्रास्यति॥५॥

5. He throws (the fire in the Āhavanīya-fire-place) with *bhavataṁ naḥ*...(VS V. 3)[1].

1. Cp. ŚB III. 4.1.24.

अग्नावग्निरिति (५.४) जुहोति स्थाल्याः स्रुवेण॥६॥

6. With *agnāvaniḥ*...(VS V.4), he makes a libation (of ghee) from the pot, by means of a dipping-spoon[1].

1. Cp. ŚB III. 4.1.25.

नवप्रयाजं नवानुयाजम्॥७॥

7. In the Vaiśvadeva (-parvan) there are nine fore-offerings and nine after-offerings[1].

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1. Cp. ŚB II. 5.1.20.

वरुणप्रघासा महाहविश्च॥८॥

8. In the Varuṇapraghāsa (-rite)[1] and in the Mahāhavis (-rite) (also there are nine fore-offerings and nine after-offerings).

1. Cp. ŚB II. 5.2.41; II. 5.4.2.

त्रीणि समिष्टयजूंषि जुहोति देवा गातुविदो (८.२१), यज्ञ यज्ञं (८.२२) एष त इति (८.२२)॥९॥

9. He makes three[1] Samiṣṭayajus-libations with *devā gātuvidaḥ*...(VS VIII. 21). *yajña yajñam*... (VS VIII. 22) and *eṣa te* (VS VIII. 22) (respectively)[2].

1. ŚB II. 5.1.21 mentions this view but favours the view mentioned in Sūtra 12.
2. In the Varuṇapraghāsa (see ŚB II.5.2.46) and in the Sākamedha (see ŚB II.5.4.2) also there are three Samiṣṭayajus-libations.

पशौ च॥१०॥ याँ२॥ आवह इति (८.१९) वा पशौ ॥११॥

10-11. And in an animal-sacrifice (also he makes three Samiṣṭa-yajus-libations). In an animal-sacrifice (he may make them either with the formulae mentioned in Sūtra 9) or with *yān āvaha*... (VS III. 19-21.)

एकं वा वैश्वदेवे॥१२॥

12. In the Vaiśvadeva-parvan (he may either make three Samiṣṭayajus-libations) or one[1].

1. Cp. ŚB II. 5.1.21.

पर्वसंस्थासु वपनं वा प्रागन्त्यात्॥१३॥

13. At the end of each Parvan (in the Cāturmāsyas) before the last (Parvan) there should, optionally, be the shaving (of the sacrificer)[1].

1. Thus after the Vaiśvadeva, Varuṇapraghāsa and Sākamedha, the sacrificer may shave his head if he desires. After the last Parvan (viz. Śunāsīrīya), however, there is no need of shaving. For this Sūtra cp. ŚB II. 6.4.5-7.

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अपरेण दक्षिणाग्निं दक्षिणं गोदानमुन्दति सवित्रा प्रसूता दैव्या आप उन्दुन्तु ते तनूं दीर्घायुत्वाय वर्चस इति॥१४॥

14. To the west of the Dakṣiṇa-fire, (the Adhvaryu) moistens the hair on the right ear (of the sacrificer) the *savitrā prasūtā...*

त्रेण्या शलल्या विनीय त्रीणि कुशतरुणान्यन्तर्द- धात्योषध इति (४.१)॥१५॥

15. Having divided the hair by means of a porcupine's quill, spotted in three places[1], he holds three sprouts of Kuśa-grass in between (the hair and the razor) with *oṣadhe...* (VS IV. 1)[1].

1. Cp. ŚB II. 6.4.5 ff.

त्र्यायुषमिति (३.६२) यजमानो जपति॥१६॥

16. The sacrificer mutters *tryāyuṣam...*(VS III. 62).

शिवो नामेति (८.६३) लोहक्षुरमादाय निवर्तयामीति (३.६३) वपति ॥१७॥

17. Having taken a razor made of iron (and adorned with copper with *śivo nāma...* (VS III. 63), he cuts the hair with *nivartayāmi...*(VS III. 63)[1].

1. Cp. ŚB II. 6.4.51 ff.

एवं पश्चादुत्तरतश्च॥१८॥

18. He cuts the hair of the back part and of the left side (of the head) in the same manner.

गृहेषु पौर्णमासं समारूढनिर्मथितयोस्तथा चेत्॥१९॥

19. Then in the house (of the sacrificer) the Full-moon-offering should be offered, if (a Parvan)[1] is performed in the fires first made mount (on the churing sticks) and then churned out.

1. This refes to Varuṇapraghāsa-parvan (see ŚB II. 5.2.48.) and the Sākamedhaparvan (see ŚB II. 6.2.19).

प्रजाकामस्यापि वैश्वदेवम् ॥२०॥

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20. The Vaiśvadeva (parvan) (can be performed also) for one who desires progeny.

एकेऽधःप्राङ्शायी मध्वाश्यृतुजायोपायी मांसस्त्र्यनृतानि वर्जयेदुदकाभ्यवायं च प्रागवभृथात्॥२१॥

21. According to some[1], (the sacrificer should, during the interval of two parvans), sleep on the ground, with his head to the east, consume honey, and approach his wife during her period (only). He should avoid meat, woman, untruth and entering into water, before the Avabhṛtha (-rite).

1. Cp. Māśs I. 7.2.25.

V. 3.

आषाढ्यामयं ते योनिरिति (३.१४) समारोह्योदवसाय निर्मथ्य वरुणप्रघासाः॥१॥

1. On the Āṣāḍha-full-moon-day, having made the (Gārhapatya-fire) mount upon (the fire-sticks) with *ayaṁ te yoniḥ*... (VS III.14), then having gone elsewhere, then having churned out (fire there), (the Adhvaryu should perform) the Varuṇapraghāsas.

पूर्वेद्युर्दक्षिणाग्नौ निस्तुषामभृष्टयवानां करम्भपात्रकरणम्॥२॥ यावन्तो यजमानगृह्या एकाधिकानि॥३॥

2-3. On the earlier day, (the Adhvaryu) should prepare Karambha[1]-pots out of husked barley, slightly roasted on the Dakṣiṇa-fire. (They should be) as many as there are the members in the sacrificer's family, added by one.

1. barley flour mixed with curds. For this Sūtra Cp. ŚB II. 5.2.14.

प्रजायां वा जातश्रुतेः॥४॥

4. The word member of family (should be taken) in the sense of progeny, because of the word *jāta* "(born)" in the sacred text[1].

1. Cp. ŚB II. 5.2.22.

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त्रीणि वा नित्यत्वात्।।५।।

5. Or, rather, (there should be at least) three, because they are obligatory.

1. Even if there is no progeny of the sacrificer or if he has only one or two children, there should be three Karambha-pots. Because they are mentioned in plural, they should be at least three. For, the performance of the Karambha-pots is obligatory and essential.

मेषमिथुनं च।।६।।

6. And (he should prepare, out of the same material), a ram and a ewe[1].

1. Cp. ŚB II. 5.2.15.

अनैडकीरूर्णाः प्रक्षाल्याश्लेषयेत्तयोः।।७।।

7. He should stick wool of (an animal) other than a wild goat, after having washed it, to them[1].

1. Cp. ŚB II. 5.2.15.

कुशोर्णा वाभावे।।८।।

8. Or, in the abscence (of wool) (he may stick tufts of Kuśa-grass (to the figures of ram and ewe)[1].

1. Cp. ŚB II. 5.2.15.

आहवनीयस्य पुरस्ताद्वेदी करोति ।।९।। प्रादेशोऽन्तरा।।१०।। पृथो वा।।११।।

9-11. To the east of the Āhavanīya (-fire) two altars are to be prepared.[1] Between them there should be a distance of one span[2] or one Pṛtha[3].

1. Cp. ŚB II. 5.2.5. 2. the distance between the thumb and fore-finger. 3. the length of the hand form the wrist to the end of the fingers streched.

रथमात्र्युत्तरा।।१२।। चतुररत्निर्वा पश्चात् सप्त प्राची षड्वा त्रयः पुरस्तात्।।१३।। तेषां मध्ये शङ्कुः।।१४।। अपरिमिता वा।।१५।।

12-15. The northern (altar) (should be) of the measurement of a chariot. Or (it should be) four cubits along the west, seven or six (cubits) from the east to the west,

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(and) three (cubits) along the east. In the middle of those (viz. the three cubits along the east) a pin (should be fixed). Or (the northern altar) may be without any fixed measurement.

स्फ्याद्या संमर्शनात्करोति॥१६॥

16. (The Adhvaruyu) performs (the rites) beginning with the (taking of the Sphya[1] upto levelling (of the dug up lines)[2].

1. See II. 6.13. 2. See II. 6.27.

उभयोरेक उत्करः॥१७॥

17. For both (the altars) (there should be only) one rubbish-heap (*utkara*).

अपरेण वेदिं प्रतिप्रस्थातुः संचरः ॥१८॥

18. The passage for the Pratiprasthātṛ (in order to carry the Stambayajus) should be by the west of the (northern) altar.

उत्तरवेदिं निवपत्युत्तरस्याम्॥१९॥

19. (The Adhvaryu) heaps the Uttaravedi *within* the northern altar[1].

1. Cp. ŚB II. 5.2.6.

शम्यामादाय चात्वालं मिमीते पूर्वेणोत्करं संचरं परिहाप्य॥२०॥

20. Having taken a peg (in his hand) he measures the pit (*cātvāla*), having left (enough space for) the passage, to the east of the rubbish-heap.

शम्यामुदीचीं निदधाति॥२१॥ पुरस्ताच्च॥२२॥ दक्षिणतः प्राचीम् ॥२३॥ उत्तरतश्च॥२४॥

21-24. He lays down the peg with its top end to the north. And to the east (also, he lays down the peg with its top end to the north). To the south, (he lays down the peg) with its top end to the east and to the north (with its top end to the east).

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स्फ्येनान्तर्लिखति तप्तायनीति (५.९) प्रतिमन्त्रम्॥२५॥

25. He should draw the lines inside, by means of the wooden sword, each time with one of he formulae (in sequence) beginning with *taptāyanī* (VS V.9)[1].

1. for Sūtras 20-25 cp. ŚB III. 5.1.26-30.

विदेदग्निरिति (५.९) चात्वाले प्रहरति स्फ्येनान्वारब्धे॥२६॥

26. While (the sacrificer has) held him from behind, (the Adhvaryu) digs the pit (Cātvāla) by means of the Sphya, with *videdagniḥ*...(VS V. 9)[1].

1. Cp. ŚB III. 5.1.31-32.

अग्ने अङ्गिर इति (५.९) पुरीषं हरति हस्तेन च॥२७॥ योऽस्यामिति (५.९) निवपति पूर्वार्धे शङ्कुसहितम्॥२८॥

27-28. He should carry the (dug up) loose soil, by means of the Sphya and the left hand with *agne aṅgiraḥ*... (VS V.9). He should heap it on the eastern half of the northern altar, close to the pin, with *yoyām*...(VS V. 9)[1].

1. Cp. ŚB III. 5.1.32.

अग्नीदुत्करवत्तूष्णीं हृतम्॥२९॥

29. The Āgnīdhra-priest (scatters the loose soil carried by him), in the same manner as that for the Utkara, (but) silently[1].

1. Cp. ŚB II. 6.22.

एवं द्विरपरम्॥३०॥ द्वितीयस्यां तृतीयस्यामिति (५.९) विशेषः॥३१॥

30-31. In the same manner, (the rites mentioned in Sūtras 26-29 are to be performed) twice again. The (only) difference (is that at the second and the third time), (the Adhvaryu should use the formulae containing the words *dvitīyasyām* (VS V. 9) and *tṛtīyasyām,* (VS V. 9) (respectively).

अनु त्वेति चतुर्थं यथार्थमाहृत्य सिंह्यसीति (५.१०)

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व्यूहत्युत्तरवेदिं शम्यामात्रीम्॥३२॥ वितृतीयामपरिमितां युगमात्रीं यजमानदशपद्यां वा॥३३॥

32-33. At the fourth time, having carried (the loose soil) in accordance with how much is required, with *anu tvā...* (VS V. 9), he, with *siṁhyasi...*(VS V. 10), pours down (the loose soil and prepares the Uttaravedi of the measurement of the one-third of the (large) altar, or of any unfixed measurement or of the measurement of a yoke or of sacrificer's ten feet[1].

1. For the last two measurements see ŚB III. 5.1.34.

सोमे वोत्तरे व्यपस्फुरणश्रुतेः॥३४॥

34. Or, rather, the last two measurments (should be for the Urraravedi) in a Soma (sacrifice) because there is a sacred text about the competition[1] (of the altar and the Urraravedi).

1. The sacred text is not known. The intended meaning seems to be as follows: If the size of the Uttaravedi is increased then there will be a competition between the altar and the Uttaravedi. In a Soma sacrifice, the Mahāvedi (altar) is also large and hence, the last two measurements of Uttaravedi can be supplied without there being any competition between the altar and the Uttaravedi.

असम्भवाच्च॥३५॥

35. And because of the impossibility..[1]

1. It is not possible in the Cāturmāsya-sacrifices, where the size of the altar is six or seven cubits in length, to build the Uttaravedi of the last two sizes *within it.* So the Uttaravedi must be smaller than the altar. Hence the last two measurements are not applicable in the Cāturmāsya-sacrifices, but in a Soma-sacrifice.

मध्ये नाभिं करोति प्रादेशसमां चतुःस्रक्तिम्॥३६॥

36. In the middle (of the Uttaravedi) (the Adhvaryu) makes a navel of the measurement of a span, and (it should be) square[1].

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1. Cp. ŚB III. 5.1.34.

प्रोक्षत्युत्तरवेदिं सिकताश्च प्रकिरति सिंह्यसीति (५.१०) प्रतिमन्त्रम् ॥३७॥

37. He sprinkles water on the Uttaravedi, and scatters gravel, each time with one of the formulae (in sequence) beginning with *simhyasi*...(VS V. 10)[1].

1. Cp. ŚB III. 5.1.35-36.

V. 4.

छन्ना वसति॥१॥

1. Being covered[1], the Uttaravedi remains (for a night)[2] (as it is)[3].

1. With branches of Plakṣa or Udumbara-tree or with Darbha-gras.
2. This concerns with a Soma-sacrifice. For, in a Soma-sacrifice, the Uttaravedi is prepared on the day earlier to the Aupavasathya-day, and on the next day, the rites to be done on the Aupavasathya-day are performed. In the Varuṇapraghāsa-rite, however, the preparation of the Uttaravedi and the performance of further rites are done on one and the same day.
3. Cp. ŚB III. 5.1.36.

प्रातः पञ्चगृहीतं गृहीत्वाग्नी प्रणयतीध्माभ्यामुपयम्य॥२॥

2. On the next day morning,[1] having taken five times scooped ghee, (the Adhvaryu) carries forth two fires by means of two fire-brands, having made (for them) an underlayer (of gravel)[2].

1. This again concerns with a Soma-sacrifice. In the present context this rite occurs on the same day.
2. Cp. ŚB III. 5.2.1.

सर्वं वा विभज्य प्राकृतत्वात्॥३॥

3. Or, having divided all (the Āhavanīya-fire into two portions, he should carry forth both the portions), because that is the normal paradigme.

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प्रणयनं सोमाद्वाच्यत्वात्।।४।।

4. Or, rather, carrying forth (of the fire should be done by means of the fire-brands) as in a Soma-sacrifice, because it is described (in the context of a Soma-sacrifice).[1]

1. Cp. ŚB III. 5.2.1.

प्रकृतेर्वानामत्वात्।।५।।

5. But rather, (the carrying forth of the fire in the present rite, should be taken) from the normal paradigme, because (the word *praṇayana* =carrying forth), is not a name.

ग्रहणं गुणार्थमुत्तरवेद्यग्निधानात्।।६।।

6. The mention (of the carrying forth is made here), for the sake (of indicating) an attribute (viz. Uttaravedi)[1] on the authority of the scripture mentioning the Uttaravedi.

1. In the normal paradigme, fire is placed in the Āhavanīya-hearth; but here on the Uttaravedi.

आज्यप्रोक्षणीरुद्यम्याग्नी चाहाग्निभ्यां प्रह्रियमाणाभ्यामनुब्रूहेकस्म्ययानूदेहीति।।७।।

7. Having taken up the ghee, the sprinkling-water and the two fires (the Adhvaryu) says, "(O Hotṛ), recite for the two fires being carried forth;" (O Pratiprasthātṛ), come up after me with the single wooden-sword (-line)[1]."

1. Cp. ŚB III. 5.2.2.

त्रिरुक्तायां यथावेदि हरणम्।।८।।

8. After (the Hotṛ) has recited (the first verse) thrice, (the Adhvaryu and the Pratiprasthātṛ) carry the fires to their respective altar[1].

1. The Adhvaryu to the Uttaravedi and the Pratiprasthātṛ to the southern Vedi.

प्रतिप्रस्थाता स्फ्येन लिखत्या वेदिश्रोणेः।।९।। उत्तरवेदेर्वा।।१०।।

9-10. The Pratiprasthātṛ draws a line by means of

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the wooden-sword up to the southern hip of the northern Vedi[1] or upto the Uttaravedi[2].

1. Cp. ŚB III. 5.2.2-3.
2. ŚB III. 5.2.3 metions this alternative but rejects it.

वेद्यन्तरे स्थित्वोदङ्मुत्तरवेदिं प्रोक्षतीन्द्रघोष इति (५.११) प्रतिमन्त्रं प्रतिदिशं यथालिङ्गम्॥११॥

11. Standing in between the two altars with his face to the north, (The Adhvaryu) sprinkles the Uttaravedi, in each direction, each time with one of the formulae (in sequence), in accordance with the characteristic word (indicating the direction) in them, beginning with *indraghoṣastvā* (VS V. 11)[1].

1. Cp. ŚB III. 5.2.4-7.

दक्षिणांससहितं बहिर्वेदि शेषं निषिञ्चतीदमहं तव तप्तं वारिति (५.११)॥१२॥ अमुमित्यभिचरन्॥१३॥

12-13. He pours the remaining (sprinkling water) outside the altar, close to the right shoulder (south eastern corner) with *idamahaṁ taptaṁ vār...*(VS V.11). If he is practising sorcery, he should say N.N. (in the formula)[1].

1. Cp. ŚB III. 5.2.8.

नाभ्याःश्रोण्यंसेषु पञ्चगृहीतं जुहोत्यक्ष्णया दक्षिणेंऽसे श्रोण्यां श्रोण्यामंसे मध्ये च हिरण्यं पश्यन्त्सिंऽह्यासीति (५.१२) प्रतिमन्त्रम्॥१४॥

14. He makes libations of five-times-scooped (ghee) on the shoulders[1] and hips[2] of the navel (of the Uttaravedi). (He makes libations) while looking at gold and diagonically[3], first on the southern shoulder, then on (the northern) hip, then on (the sourthern) hip, then on the northern shoulder and then in the middle, each time with one of the formulae (in sequence) beginning with *siṁhyasi* (VS V. 12)[4].

1. viz. the south-east and the north-east corners.
2. viz. the south-west and north-west corners.

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3. The sequence is as follows: south-east, north-west, south-west, north-east and middle.
4. Cp. ŚB III. 5.2.9-13.

भूतेभ्यस्त्वेति (५.१२) स्रुचमुद्यच्छति॥१५॥

15. With *bhūtebhyas tvā...* (VS V. 12) he raises the offering-ladle[1].

1. Cp. ŚB III. 5.2.13.

नाभिं पैतुदारवैः परिदधाति पूर्ववद्ध्रुवोऽसीति (५.१३) प्रतिमन्त्रम्॥१६॥

16. He encloses the navel by means of the (sticks) of Pītudāru (pinus deodara), in the same manner as (described) earlier,[1] each time with one of the formulae (in sequence) beginning with *dhruvosi...*(VS V. 13)[2].

1. See II. 4.1. Thus he puts first the middle stick, then the southern and then the northern.
2. Cp. ŚB III. 5.2.14.

अग्नेः पुरीषमिति (५.१३) निवपति गुल्गुलुसुगन्धितेजनवृष्णेस्तुकाश्चोपरिशीर्षण्या अभावेऽन्याः॥१७॥

17. With *agneḥ purīṣam...* (VS V. 13) he puts bdelium, fragrant-reed-grass and the hair on the head of a ram–in the abscence (of such hair) any other (hair)–on (the navel)[1].

1. Cp. ŚB III. 5.2.16-18.

तेष्वग्निं निदधाति॥१८॥

18. On them (the things mentioned above) he lays down the fire.

उद्धतावोक्षिते दक्षिणम्॥१९॥

19. (The Pratiprasthātṛ lays down) the southern (fire) on a dug up and then sprinkled (place) (*uddhatāvokṣita*).

उपयमनीरुपनिवपति॥२०॥

20. (The Adhvaryu) pours down (the gravel forming) the underlayer (near the fire) (and the Pratiprasthātṛ also does the same thing).

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प्रणीताद्यतः॥२१॥

21. Hence forth, the rites[1] that follow the carrying forth (of the fire) (are to be performed).

1. viz. adding fuel to the sacred fires etc.

व्रतोपायनं वाकृतं चेत्॥२२॥

22. The entrance into the vow (may) optionally (be done *now* by the sacrificer) (if it has not been already done).

नित्येभ्योऽधिकान्यैन्द्राग्नः पयस्ये वारुणी मारुती काय एककपालः॥२३॥

23. In addition to the constant (oblations)[1], there should be a (sacrificial bread) for Indra and Agni, two milk-messes : one for Varuṇa and one for Maruts and a (sacrificial bread) prepared on one potsherd for Ka[2].

1. See V. 1.5-14, and 15.
2. Cp. ŚB III. 5.2.2-13.

नानाज्यनिर्वपणम्॥२४॥ दक्षिणं प्रतिप्रस्थातुः॥२५॥

24. The pouring out of ghee should be done separately (for the Adhvaryu and for the Pratiprasthātṛ). (At the time of pouring out and of setting it on the fire, the ghee) of the Partiprasthātṛ (should be) to the south (of that of the Adhvaryu).

ध्रुवायाः पुरस्तात्पृषदाज्यमाज्यं दधिमिश्रं पञ्चगृहीतं ज्योतिरसीति (५.३५) समिदन्तेन॥२६॥

26. Before (taking ghee into) the Dhruvā (-ladle), (the Adhvaryu should take) five times scooped clotted ghee i.e. ghee mixed with curds with (the formula beginning with the words) *jyotirasi*...(VS V.35) (and) ending with (the word) *samit* (VS V.35)[1].

1. Cp. ŚB III. 6.3.6.

अनुयाजार्थं सर्वत्र॥२७॥

27. In all (the sacrifices) (clotted ghee should be scooped) for the sake of After-offerings.

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औपभृतासादनम्॥२८॥ प्रियेण धाम्नेति वाविशेषोपदेशात्॥२९॥

28. (This clotted ghee) is placed with (a formula) connected with the Upabhṛt (-ladle)[1] or with *priyeṇa dhāmnā*...(VS II. 6) because (this formula is prescribed)[2] (to be used at the time of placing any oblation-material) without any specification.

1. viz. *ghṛtācyasi*...(VS II. 6). 2. See ŚB I. 3.4.14.

उत्तरं वापरकालत्वात्॥३०॥

30. (The clotted ghee may be scooped) after (the scooping of ghee into the Dhruvā (-ladle) because the time of its use comes) later (than that of the ghee in the Dhruvā).

प्रतिप्रस्थाता च ॥३१॥ न वा ॥३२॥

31-32. And the Pratiprasthātṛ (either) scoops (clotted ghee) or not.

प्रणीतापद्दीसंनहनाग्निमन्थनाश्रुतप्रत्याश्रुतप्रैषयजमानवाचनहोतृषदनवरणप्राशित्राङ्गुलिपर्वाञ्जनावान्तरेडाभागापराग्न्यवभृथान्न प्रतिप्रस्थाता॥३३॥

33. The Pratiprasthātṛ should not (perform the rites viz.) carrying forth of the Praṇītā (-water), binding (the zone) to the sacrificer's wife, churning out of the fire, making (the Āgnīdhra) to say *astu śrauṣaṭ* (and) getting (his) response, giving summons (to the Hotṛ), making (the sacrificer) recite (formulae), giving seat to the Hotṛ, selection (of the Hotṛ), cutting out of the Prāśitra (-portion), anointing of the joints of the fingers (of the Hotṛ) cutting out of the Avāntareḍā-portions, oblations in the Gārhapatya-fire and the Avabhṛtha.

कृतानुकरोऽन्यत्र दक्षिणस्याम्॥३४॥

34. In the (rites) other (than those mentioned above), he should perform the activities following the Adhvaryu, on the southern (altar)[1].

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1. Cp. ŚB II. 5.2.34.

V. 5

वाजिने निषिच्योभयोः करीराण्यावपति शमीपलाशमिश्राणि॥१॥

1. Having poured out the wheys (from the milk-messes, into two separate vessels), (the Adhvaryu) should put (into those milk-messes) the Karīra (capparis aphylla) (-fruits) mixed with the leaves of Śamī (prosopis spicigera) (-tree)[1].

1. Cp. ŚB II. 5.2.11.

मेषमिथुनं च॥२॥ मारुत्यां मेषम्॥३॥

2-3. And (he also puts) the ram and ewe (into the milk-messes)—the ram into the (milk-mess) of Maruts[1].

1. Cp. ŚB II. 5.2.17.

सर्वाणि हवींष्युत्तरस्यामासादयति॥४॥

4. He places all the oblation-substances on the northern (altar)[1].

1. Cp. ŚB II. 5.2.18.

मारुतीं सहाज्यां प्रतिप्रस्थाता दक्षिणस्याम्॥५॥

5. The Pratiprasthātṛ (places the milk-mess) for Maruts and the pot of ghee on the southern (altar).

संमार्जनाय प्रेषितेऽसंमृष्टे प्रतिप्रस्थाता पत्नीमानेष्यन्नाह केन चरसीति॥ ६॥

6. After (the Adhvaryu) has summoned (the Āgnīdhra) for wiping of the fires, but while he has not yet wiped it, the Pratiprasthātṛ, while about to lead the wife of the sacrificer (towards the Āhavanīya), asks her, "With whom do you hold intercourse ?"[1]

1. Cp. ŚB II. 5.2.19-20.

संस्तुतानाचष्टे॥७॥ तृणानि वोद्गृह्णाति यथासंस्तुतम्॥८॥ अनाख्यातमहितं ज्ञातिभ्य इति श्रुतेः (२.५.२.२०)॥९॥

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7-9. The wife declares the acquainted (i.e. paramours)[1] or she holds one blade of grass for each acquainted. (In any case she does confess the truth), for there is a sacred text, "Whatever is not declared (by her) is injurious to her relatives.[2]"

1. Cp. ŚB II. 5.2.20. 2. See ŚB II. 5.2.20.

आख्याते प्रघासिन इत्येनां (३.४४) वाचयति नयन्॥१०॥

10. After she has declared (her paramours), (the Pratiprasthātṛ), while leading her, makes her recite *praghāsinaḥ*...(VS III. 44)[1].

1. Cp. ŚB II. 5.2.21.

करम्भपात्राणि जुहोति शूर्पेण मूर्धनि कृत्वा दक्षिणेऽग्नौ प्रत्यङ्मुखी जायापती वा दक्षिणेनाहृत्य तीर्थेन पूर्वेण वेदिमपरेण वा यद्ग्राम इति (३.४५)॥११॥

11. After having brought (the Karambha-pots in a winnowing basket), by the south of the fire, then by the Tīrtha[1], then by the east or the west of the altar (of the northern fire), (the wife of the sacrificer), standing with her face to the west, and having placed the winnowing basket on her head, offers the Karambha-pots into the southern fire, with *yad grāme*...(VS III. 45)—or the wife and the sacrificer (both) offer[2].

1. i.e. through between the Cātvāla and the Utkara.
2. Cp. ŚB II. 5.2.23-24.

मो षू ण इति (३.४६) यजमानो जपति॥१२॥

12. The sacrificer mutters *mo ṣū ṇaḥ*...(VS III. 46)[1].

1. Cp. ŚB II. 5.2.26.

अक्रन्कर्मेत्येनां वाचयति प्रतिनयन्॥१३॥

13. The Pratiprasthātṛ, while leading her (to her own place), makes her recite *akran karma*...(VS III. 47)[1].

1. Cp. ŚB II. 5.2.29.

आगते संमार्जनाद्याऽऽज्यभागाभ्याम्॥१४॥

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14. After (the Pratiprasthātṛ) has returned, the rites beginning with the wiping of the fires upto the Ājyabhāga (ghee-portions), (take place)[1].

1. Cp. ŚB II. 5.2.30.

सुक्पाणिरास्ते प्रतिप्रस्थाता॥१५॥

15. The Pratiprasthātṛ sits with the offering-ladle in his hand[1].

1. Cp. ŚB II. 5.2.35.

हविर्भिश्चरति॥१६॥

16. The Adhvaryu proceeds with the (main) oblations[1].

1. Cp. ŚB II. 5.2.35.

पयस्याप्रचरणकाले मेषौ व्यतिहरतः॥१७॥

17. At the time of the procedure of the milk-mess, (the Adhvaryu and the Pratiprasthātṛ) interchange the ram and ewe[1].

1. Cp. ŚB II. 5.2.36.

अन्यतरेणावदानेन सह मेषम्॥१८॥

18. (The Adhvaryu places the entire) ram (into the offering ladle along with either of the two portions of the milk-mess for Varuṇa)[1].

1. Cp. ŚB II. 5.2.37.

सव्येन सुचौ गृहीत्वा प्रतिप्रस्थातुर्वासो दक्षिणेन मरुद्भ्योऽनुवाचयति॥१९॥

19. Having taken the offering-ladles by the left (hand) and then having held the garment of the Pratiprasthātṛ by the right, (the Adhvaryu) makes (the Hotṛ) to recite the invitatory verse for Maruts[1].

1. Cp. ŚB II. 5.2.38.

वारुणीवदवदानम्॥२०॥

20. The Pratiprasthātṛ makes the portioning in the same manner as that of (the milk-mess) for Varuṇa.[1]

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1. Thus he places the entire ewe into the offering ladle along with either of the two portions of the milk-mess for Maruts. See Sūtra 18. For this Sūtra cp. ŚB II. 5.2.38.

हविर्भिश्चरित उभौ स्विष्टकृत्प्रभृति॥२१॥

21. After (the Adhvaryu) has proceeded with the (main) oblations, both (the Adhvaryu and the Pratiprasthātṛ) perform (the rites) beginning with the Sviṣṭakṛt[1].

1. Cp. ŚB II. 5.2.39.

इडामवदाय प्रतिप्रस्थात्रे प्र(यच्छ)ति॥२२॥

22. Having cut the Iḍā-portion, (the Adhvaryu) hands it over to the Pratiprasthātṛ[1].

1. Cp. ŚB II. 5.2.40.

तत्र प्रतिप्रस्थाता मारुत्याः॥२३॥

23. The Pratiprasthātṛ (cuts the Iḍā-portion) from the milk-mess for Maruts (and puts it) on it (=the portion handed over by the Adhvaryu)[1].

1. Cp. ŚB II. 5.2.40.

स्रुचो व्यूहतोऽध्वर्यू॥२४॥

24. The two Adhvaryus (=the Adhvaryu and the Pratiprasthātṛ) separate the offering-ladles[1].

1. Cp. ŚB II. 5.2.42.

समासिच्य वाजिनभक्षः॥२५॥

25. (After the libations of the two wheys are made and then) after the remnants of both are poured the wheys are consumed.

अध्वर्युविकारात्प्रतिप्रस्थाता भक्षेषु ॥२६॥ मैत्रावरुणश्च होत्रध्वर्युविकारात्॥२७॥

26-27. Because the Pratiprasthātṛ is a modificatin of the Adhvaryu, he has a share (in the consuming of the Iḍā - portion of the animals etc.) And (similarly) because the Maitrāvaruṇa is a modification of the Hotṛ and the Adhvaryu (he has a share in the consuming).

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समिष्टयजूंषि तूष्णीं दक्षिणस्याम्॥२८॥

28. (The Pratiprasthātṛ) makes the Samiṣṭayajus (-libations) in the southern (altar) silently[1].

1. Cp. ŚB II. 5.2.46.

वारुणीनिष्काषेणावभृथम्॥२९॥

29. They (go for) the Avabhṛtha (-rite) having taken the scrappings of the (milk-mess) for Varuṇa[1].

1. Cp. ŚB II. 5.2.46.

तूष्णीमेत्याभ्यवेत्य मज्जयत्यवभृथेति (३.४८)॥३०॥

30. Having come silently (to the place of the Avabhṛtha-rite), then having entered (into the water) (the Adhvaryu) immerses (the pot) with *avabhṛtha*...(VS III. 48)[1].

1. Cp. ŚB II. 5.2.46-47.

जायापती स्नातोऽमज्जन्तौ॥३१॥

31. The husband (= sacrificer) and the wife take bath without immersing (their heads in the water).

अन्योऽन्यस्य पृष्ठे धावतः॥३२॥

32. They wash each other's back[1].

1. Cp. ŚB IV. 4.5.23.

अन्ये वाससी परिदधाते॥३३॥

33. They wrap themselves in garments other (than those which they were using upto now)[1].

1. Cp. ŚB IV. 4.5.23.

पूर्वे दद्यादधिकृतेभ्यो यस्मा इछेत्॥३४॥

34. (The sacrificer) should give the earlier garments to any one of the appointed (priests) whomsoever he desires (to give).

यथेतमेत्याहवनीये समिदाधानं देवानां समिदसीति (८.२७) ॥३५॥ पत्नी च गार्हपत्ये तूष्णीम्॥३६॥

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35-36. After they have returned by the same way by which they had gone, (the sacrificer) puts a kindling stick (in the Āhavanīya-fire) with *devānāṁ samidasi*...(VS III.27)[1]. And the wife (puts a kindling-stick) in the Gārhapatya (-fire) silently[1].

1. Cp. ŚB IV. 4.5.23.

धेनुर्दक्षिणा॥३७॥ अश्वः॥३८॥ षट्॥३९॥ द्वादश वा ॥४०॥

37-40. (The sacrificer gives) a milch cow or a horse or six or twelve (cows) as a gift.

V. 6.

कार्त्तिक्यां साकमेधा द्व्यहम्॥१॥

1. On the Full-moon-day of the Kārttika-month, the Sākamedhas (are to be performed). They last for two days.[1]

1. The performance begins on the earlier day. cp. ŚB II. 5.3.1.

पूर्वेद्युः पूर्वाह्णेऽग्नयेऽनीकवते पुरोडाशः॥२॥

2. On the earlier day, in the fore-noon, there should be a sacrificial bread for Agni Anīkavat[1].

1. Cp. ŚB II. 5.3.2.

मरुद्भ्यः सांतपनेभ्यो मध्यन्दिने चरुः ॥३॥ समिष्टयजुरन्तं भवति॥४॥ बर्हिरनुप्रहरणवर्जं वा॥५॥

3-5. In the midday there should be a pap for Maruts Sāntapanas[1]; (and this rite) is to be performed upto the Samiṣṭayajus, or (entirely), but except the throwing of the Barhis (in the fire).

1. Cp. ŚB II. 5.3.3.

इध्मस्थाने शकलपरिधि निधाय मरुद्भ्यो गृहमेधिभ्यः सायं चरुः पयसि॥६॥

6. (In the Gṛhamedhīyā-offering), having placed pieces of wood and enclosing sticks, on the place of the fire-woods, on the evening (the Adhvaryu should cook) rice-pap in milk, for Maruts Gṛhamedhins[1].

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1. Cp. ŚB II. 5.3.4.

सांनाय्यवत्।।७।।

7. (The rites connected with the milk should be performed), in the same manner as that for Sāṁnāyya.[1]

1. This view is refuted in the next Sūtra.

तूष्णीं वैकचोदनात्।।८।। श्रुतेश्च।।९।।

8-9. Or, rather, (they should be performed) silently, because (the rite of the offering to Maruts Gṛhamedhins) is prescribed singly; And because of the sacred text[1] (mentioning some rites in connection with milk), (it follows that only those rites are to be performed and not all those which are connected with the preparation of Sāṁnāyya and which otherwise would have to be followed entirely).

1. See ŚB II. 5.3.4 where removal of the calves with a Palāśa-branch–a rite common to the preparation of Sāṁnāyya–is mentioned.

श्रपयित्वाभिघार्योद्वास्य शरावयोरुद्धरति।।१०।। पात्र्योर्वा।।११।।

10-11. Having cooked (the rice-pap), then having basted it with ghee, then having taken it down from above (the fire), he scoops it into two plates or two dishes.

1. Cp. ŚB II. 5.3.5-6.

आसेचने मध्ये कृत्वा सर्पिरासिञ्चत्याज्यार्थम्।।१२।।

12. Having made a hollow in the middle (of each pap), he pours ghee in them which will serve as the ghee (to be used in the following rites wherever required)[1].

1. Cp. ŚB II. 5.3.6.

यावदुक्तमतः।।१३।।

13. Hence forth, (only that much is to be performed) as much is expressedly said.

स्तरणयजुषा वेदिमभिमृश्य तूष्णीं वा कृतत्वात् परिधिपरिधानम्।।१४।।

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14. Having touched the altar with the yajus-formula to be used at the time of spreading sacrificial grass (on altar) (viz. VS. II.2) or silently,—because (the spreading etc.) has been already done—, he encloses (the fire) with the enclosing sticks[1].

1. Cp. ŚB II. 5.3.6.

शकलान्याधाय मत्योद्धृतावासादयति॥१५॥

15. Then having put as many pieces of wood as he thinks proper, (in the fire), he places the two scooped (paps) (on the altar)[1].

1. Cp. ŚB II. 5.3.6.

स्रुक्स्रुवं च संमार्ष्टि॥१६॥

16. He wipes the offering-ladle and dipping-spoon[1].

1. Cp. ŚB II. 5.3.6.

अनुद्वास्य वा संमार्जनम्॥१७॥

17. Or, rather, the wiping (of the ladle and spoon should be performed) at that time when the pap has not been yet taken down (from above the fire).[1]

1. This practice is prescribed in ŚBK I. 5.2.5.

आज्यभागाभ्यां चरति॥१८॥ आग्नेयं दक्षिणात्॥१९॥ सौम्यमुत्तरात्॥२०॥

18-20. (The Adhvaryu) proceeds with the two ghee-portions. (He performs the ghee-portion) for Agni out of the (ghee in the hollow in the pap placed) to the south (of the fires) and for Soma out of the (ghee in the hollow in the pap placed) to the north (of the fire)[1].

1. Cp. ŚB II. 5.3.12-13.

गृहमेधिस्विष्टकृतौ चाज्यभागवत् समावदानौ॥२१॥

21. The offering to Gṛhamedhin (Maruts) and the Sviṣṭakṛt-offering consist of an equal number of cuttings (viz. two) and they are to be taken in the same manner as that of the ghee portions.[1]

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1. Cp ŚB II. 5.3.14-15.

अप्रत्यभिघारणं च॥२२॥

22. And there should not be the replenishing (with ghee)[1].

1. In the normal paradigme, replenishing of oblations from which the portions are cut, is made. See I.9.11. But here, that is not to be done. ŚB II. 5.3.14-15 replenishing is prescribed in the present context. ŚBK I.5.2.8-9, however it is prohibited. The present Sūtra seems to be based on the Kāṇva-tradition.

अनुद्धृत्य वा॥२३॥

23. Or, he should perform this rite without having scooped (the pap)[1].

1. Cp. ŚB II. 5.3.11.

सहितमाज्यमधिश्रयति॥२४॥

24. (At the time of cooking the pap), he sets the ghee near the pap (on the fire).[1]

1. Cp. ŚB II. 5.3.11. Eggeling's translation (SBE XII. p. 412) is based upon a wrong reading (which, however is found in the *Weber's*, edition of ŚB) viz. *nedeva*. It should be *tadeva*. (see Sāyaṇa's commentary).

उद्वास्योभयमासादयति॥२५॥

25. Having taken down from above the fire, he places the both (viz. the pap and the ghee) on the altar[1].

1. Cp. ŚB II. 5.3.11.

न प्राशित्रम्॥२६॥

26. (In either of the procedures), no Prāśitra-rite (is to be performed)[1].

1. Cp. ŚB II. 5.3.10; 16.

इडान्तं भवति॥२७॥

27. This offering ends with the Iḍā-rite[1].

1. Cp. ŚB II. 5.10; 16.

पूर्वे मार्जनमुपहूय॥२८॥

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28. In the earlier (alternative of the procedure) , having invoked (for the Iḍā), the performers cleanse themselves.[1]

1. in the second alternative, the cleansing takes place after the Iḍā-portion is consumed. For this Sūtra cp. ŚB II. 5.3.10.

प्राश्नन्ति युक्ताः॥२९॥

29. The appointed (priests) consume (the Iḍā-portion).

1. Cp. ŚB II. 5.3.16.

यजमानगृह्या हविरुछिष्टाशा ऋत्विजो ब्राह्मणाश्चान्ये बहुश्चेत्॥३०॥

30. Those members of the sacrificer's family who deserve to consume the remnants of the oblation,[1] should eat the remaining pap. And (even) some other Brāhmaṇas (may also eat it) if it is abundant.

1. i.e. these who have gone through the initiation-ceremony (*upanayana*). For this Sūtra cp. ŚB II. 5.3.16.

अरिक्तां स्थालीं निदधाति ॥३१॥

31. (The Adhvaryu) keeps down the pot (of the pap), which is not quite emptied, (at a safe place)[1].

1. Cp. ŚB II. 5.3.16.

सांतपनीयां संस्थाप्य॥३२॥

32. Having completed the Sāntapanīyā-offering, (the Adhvaryu should perform the further ritual).

प्रातर्वा शेषभावात्॥३३॥

33. Or, (he may complete the Sāntapanīyā-offering) on the next day morning, because a part[1] (of the Gṛhemedhīyā-offering is still) remaining (which will be performed on the next day morning).

1. viz. the Pūrṇadarva (full-spoon-libation)-rite.

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मातृभिर्वत्सान्तत्संसृज्य निवान्यावत्सं बध्नाति॥३४॥

34. Having let the calves join with their mother(cow)s, he binds (only) the (adopted) calf of a cow which nourishes an adopted calf[1].

1. Cp. ŚB II. 5.3.16.

यवाग्वाग्निहोत्रहोमः॥३५॥

35. (On this night) the Agnihotra (is to be performed) by means of rice-gruel[1].

1. Cp. ŚB II. 5.3.16.

प्रातर्हुत्वाहुत्वा वा स्थाल्या दर्व्यादत्ते पूर्णा दर्वीति (३.४२) ॥३६॥

36. On the next day, in the morning, either after having offered or before having offered (the Agnihotra), (the Adhvaryu) scoops the (remaining) pap out of the pot by means of the Darvī-spoon, with *pūrṇā darvi*...(VS III. 49)[1].

1. Cp. ŚB II. 5.3.17.

ऋषभमाह्वयितवै ब्रूयात्॥३७॥ रुते जुहोति॥३८॥ अव्याहरति ब्रह्मा जुहुधीत्याह॥३९॥ देहि म इति (३.५०) जुहोति ॥४०॥

37-40. Then he asks (the sacrificer) to make a bull roar, and after it has roared, he makes the libation. But if it does not roar, the Brahman-priest should say, "Make the libation," and (the Adhyaryu) makes the libation with *dehi me*... (VS III.50)[1].

1. Cp. ŚB II. 5.3.18-19.

ऋषभो दक्षिणा॥४१॥

41. That bull is to be given as the gift.

V. 7.

मरुद्भ्यः क्रीडिभ्यः सप्तकपालः॥१॥

1. (Then there should be a sacrificial bread) prepared on seven potsherds for Maruts Krīḍins[1].

1. Cp. ŚB II. 5.3.20.

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अदित्यै चरुः॥२॥

2. Then there should be a pap for Aditi.

अन्यत्रापि॥३॥

3. Elsewhere also, (for Aditi there should be pap only).

समानबर्हिषी वा कालकर्मैकत्वात्॥४॥

4. Or, rather, because the time and the nature (of the rites) are the same, these two rites should be performed on one and the same *barhis* (i.e. jointly).

महाहविरुदवसाय निर्मथ्य॥५॥

5. Having gone away (from the house) and churned out (fire), (the Adhvaryu should perform) the Mahāhavis (-rite)[1].

1. Cp. ŚB II. 6.2.19; 5.4.2.

पूर्वेद्युर्वा॥६॥

6. Or, (he should go away and churn out fire) on the earlier day (and perform the Mahāhavis on the next day).

नित्येभ्योऽधिकानि॥७॥ ऐन्द्राग्नः॥८॥ माहेन्द्रश्चरुः॥९॥ वैश्वकर्मण एककपालः॥१०॥

7-10. In addition to the constant (oblations),[1] (there should be a sacrificial bread) for Indra and Agni, a pap for Mahendra, and (a sacrificial bread) prepared on one potsherd for Viśvakarman[2].

1. See V. 1.5-14; 15.
2. Cp. ŚB II. 5.4.2-10.

उत्तरवेद्यग्निप्रणयनमन्थनपृषदाज्यं च वरुणप्रघासवत्॥११॥

11. The carrying forward of fire to the Uttaravedi, the churning out of the fire, and the clotted ghee (-rite)should be performed in the same manner as in the Varuṇapraghāsa (-rite).

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ऋषभो दक्षिणा॥१२॥

12. A bull (is to be given as the) sacrificial gift (for this rite).

V. 8.

पितृयज्ञ उपांशु चरणम्॥१॥

1. In the performance of the Pitṛyajña (sacrifice to the manes), all the procedure (should be performed) inaudibly.[1]

1. i.e. the formulae in it are to be recited inaudibly.

पुरस्तादुपचारः॥२॥

2. (The rites which, in the normal paradigme, are performed to the north, are) to be performed to the east.

1. In this rite one performs all the rites facing to the south. So the real south becomes the east, the real north, the west, the real east, the north, and the real west, the south.

ब्रह्मयजमानयोश्च॥३॥ पूर्ववद्वा॥४॥

3-4. And the Brahman and the sacrificer (also perform their duties in the east of the Dakṣiṇa-fire with their faces to the west. Or, rather (they perform their duties facing to the east) as before (viz. in the normal paradigme).

अपत्नीकः॥५॥

5. (The sacrificer, while performing this rite) should not be accompanied by his wife.

दक्षिणाग्निराहवनीयवत्॥६॥

6. The Dakṣiṇa-fire occupies the same place as the Āhavanīya (in the normal paradigme).

पूर्वेणाहवनीयं प्रणीताः परिहरति॥७॥

7. (The Adhvaryu) should carry the Praṇītā-water by the east of the Āhavanīya (to the south).

अर्थवच्च॥८॥

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8. And (whatever also) which is necessary (is also to be carried by the east of the Āhavanīya).

पितृभ्यः सोमवद्भ्यः षट्कपालः॥९॥ सोमाय पितृमते॥१०॥

9-10. (There should be a sacrifiecial bread) prepared on six potsherds, for Pitṛs Somavats or Soma Pitṛmat[1].

1. Cp. ŚB II. 6.1.4.

पितृभ्यो बर्हिषद्भ्यो धानाः ॥११॥ पितृभ्योऽग्निष्वात्तेभ्यो मन्थः॥१२॥

11-12. (Then there should be) parched barley-grains for Pitṛs Barhiṣads (and) (a porridge of barley-grains) stirred (with the milk of a cow that nourishes an adopted calf) for Pitṛs Agniṣvāttas.

चतुर्वा ग्रहणम्॥१३॥

13. The scooping (=pouring out of the oblation material may be done either once) or rather four times (for each deity).

गार्हपत्यस्य पुरस्तादवहननपेषणे॥१४॥

14. The pounding and grinding (of the oblation material should be done) to the east of the Gārhapatya (-fire).

दक्षिणार्धे कपालोपधानम्॥१५॥

15. The potsherds are to be placed in the southern half (of the Gārhapatya-fire)[1].

1. Cp. ŚB II. 6.1.9.

धानाभर्जनं दक्षिणाग्नौ॥१६॥

16. The parching of the barley-grains is to be done on the Dakṣiṇa-fire.

श्रपणपेषणविपर्यासेऽपि धर्माः॥१७॥

17. Even though (in case of the parched barley-grains) the order of cooking (parching) and grinding is reversed[1], their properties (i.e. the formulae and the rites connected with the barley-grains) (do occur).

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1. Thus here, the cooking takes place first and then the grinding.

अभिमृश्यार्धाः पिष्ट्वा निवान्यादुग्धे सकृन्मथित एकशलाकया मन्थः॥१८॥

18. Having touched (the sacrificial bread), then having ground half of the barley-grains (the Adhvaryu pours the flour) into the milk of a cow that nourishes an adopted calf, and after he has stirred it by means of a single splinter, the Mantha (becomes ready)[1].

1. Cp. ŚB II. 6.1.6.

अग्रहणं मन्थस्य ततोऽर्धाः पिंषन्तीति (२.६.१.५) श्रुतेः॥१९॥

19. (The Adhvaryu) should not scoop (i.e. pour out barley for) Mantha (for Pitṛs Agniṣvātta)[1] because there is a sacred text. "They grind half of the barley-grains out of them (viz. those taken for the Pitṛs Barhiṣads)" (ŚB II. 6.1.4.).

1. This view is rejected in the next Sūtra.

ग्रहणं वा चोदितत्वात्॥२०॥

20. Or, rather, (the barley-grains for preparing the Mantha) be sccoped (=poured out) because of the prescription.[1]

1. See ŚB II. 6.1.6.

दक्षिणेन दक्षिणाग्निं परिवृतमुदग्द्वारं तन्मध्ये वेदिं करोत्यवान्तरदिक्सक्तिमाप्त्यान्ते॥२१॥ दक्षिणाग्निं मध्येऽस्याः करोति॥२२॥

21-22. At the end of the Āptya-rite[1], to the south of the Dakṣiṇa fire, he prepares an enclosure with its door to the north, and inside it, in the middle, he prepares an altar with its corners to the intermediate directions, and at the centre of this, he makes (=places) the Dakṣiṇa-fire[2].

1. This consists of pouring water for Āptyas, See II. 5.26.
2. Cp. ŚB II. 6.1.10-11; 20.

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प्रणीतानुहरणम्॥२३॥

23. (While the Dakṣiṇa-fire is being carried to its new place), the Praṇītā-water should be carried following it.

ब्रह्मयजमानौ चानुगच्छतः॥२४॥

24. And the Brahman and the sacrificer follow (the fire being carried).

स्फ्यादानादि करोति॥२५॥

25. The Adhvaryu performs the rites beginning with taking up of the wooden sword (*sphya*)[1].

1. See. II. 5.13.

यज्ञोपवीत्याज्यग्रहणे॥२६॥

26. At the time of sccoping of ghee (the Adhvaryu should be) sacrificially invested (i.e. with his sacred thread on the left shoulder).[1]

1. at the time of other rites, the sacred thread should be on the right shoulder. For this Sūtra cp. ŚB II. 6.1.12.

द्विर्वोपभृति।२७॥

27. In the Upabhṛt (he scoops ghee) either two times[1] (or, rather, eight times).

1. ŚB II. 6.1.13 mentions this alternative but does not support it.

प्राग्ग्रन्थि बर्हिः ॥२८॥

28. (He puts) the sacred grass (*barhis*) (on the altar) with the knot to the east[1].

1. Cp. ŚB II. 6.1.14.

विस्रंस्य यूनं चाग्रे गृहीत्वा त्रि स्तृणन्नग्निं पर्येति॥२९॥

29. Having untied (the knot) and having held the sacred grass and the string at the end, he moves thrice around the fire while spreading the sacred grass[1].

1. Cp. ŚB II. 6.1.14-15.

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प्रस्तरमात्रं शिष्ट्वा तावत्प्रतिपर्येति॥३०॥

30. Having reserved as much as may serve for the Prastara-(bunch), he moves around (the fire) for as many times (as he did earlier) (i.e. thrice)[1].

1. Cp. ŚB II. 6.1.15.

तं स्तृणात्यविधृतिम्॥३१॥

31. He then spreads it (Prastara) without (laying the two) Vidhṛtis (in between the Barhis and the Prastara)[1].

1. Cp. ŚB II. 6.1.16.

प्राक्संस्थं हविरासादनम्॥३२॥

32. The placing of the oblations ends in the north.[1]

1. i.e. in the real east (see Sūtra 2). For this Sūtra cp. ŚB II. 6.1.17.

सामिधेनिप्रैषाद्याऽऽज्यभागाभ्यां यज्ञोपवीतिनः सर्वे॥३३॥

33. All (the priests and the sacrificer) should be invested sacrificially, (and perform the rites beginning with the summon for the (recitation of the Sāmidhenī-verses[1] ending with the ghee portions.[2]

1. See III. 1.1.2. 2. See III. 3.10.

पश्चात्परीतो ब्रह्मयजमानौ॥३४॥ पुरस्तादग्नीत् ॥३५॥

34-35. The Brahman and the sacrificer should go round to the (real) west (of the Dakṣiṇa-fire) and the Āgnīdhra to the (real) east (of the Dakṣiṇa-fire)[1].

1. Cp. ŚB II. 6.1.18.

आश्राव्य सीद होतरित्येव ब्रूयात् ॥३६॥

36. Having made (the Āgnīdhra) to say *astu śrauṣaṭ* (the Adhvaryu) should say (the words) *sīda hotaḥ* themselves (and not the words[1] *agnir daivyo hotā*)[2].

1. Which are to be used in the normal paradigne, See III.2.7.
2. Cp. ŚB II. 6.1.23.

अपबर्हिषः प्रयाजाः॥३७॥ अनुयाजाश्च ॥३८॥

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37-38. The fore-offerings and the after-offerings (should be) without the (libations to) Barhis[1].

1. Cp. ŚB II. 6.1.23; 44.

असमानयनं वा बर्हिःसंयोगात्।।३९।। प्रत्यगतीत्य जुहोति।।४०।।

39. (There may) or rather not be the pouring (of ghee from the Upabhṛt) into (the Juhū) because it is connected with the Barhis (and in the present case, there is no libation to the Barhis). (The Adhvaryu) makes the libations (of the Prayājas and Anuyājas) having gone beyond to the west (of the fire)[1].

1. Cp. ŚB II. 6.1.23.

V. 9.

हविर्भिश्चरिष्यन्तः प्रतिविपर्यन्ति।।१।।

1. While about to proceed with the (main) oblations (the Brahman, sacrificer ahd the Āgnīdhra) should return (to their original places)[1].

1. Cp. ŚB II. 6.1.24.

सर्वेभ्योऽवद्यति यथापूर्वं सोमवद्भ्यो मध्यात्सकृत्सकृत्।।२।। सहावदधाति।।३।।

2-3. For the (Pitṛs) Somavats (the Adhvaryu) cuts from the middle of all (the oblations)[1], once from each, in the order (in which their materials were poured out)[2].

1. Thus from the bread, parched grains and the Mantha.
2. Cp. ŚB II. 6.1.26-27.

द्विरभिघारणम्।।४।।

4. (The Adhvaryu should) baste the oblations twice[1].

1. Cp. ŚB II. 6.1.27.

अनतिक्रमणं च ।।५।।

5. He does not go beyond (to the south of the fire)[1].

1. Cp. ŚB II. 6.1.25.

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सोमाय वा पितृमते।।६।।

6. Or, (he may cut from the oblations) for Soma Pitṛmat[1].

1. Cp. ŚB II. 6.1.26.

एवं बर्हिषद्भ्य उत्तरतो धानामन्थपुरोडाशानाम्।।७।।

7. (He cuts) form the northern part of the parched grains, Mantha, and the sacrificial bread for the (Pitṛs) Barhiṣads, in the same manner[1].

1. i.e. he cuts once from each oblation-material, bastes twice and does not go beyond the fire. For this Sūtra cp. ŚB II. 6.1.28.

अग्निष्वात्तेभ्यो दक्षिणतो मन्थपुरोडाशधानानाम्।।८।।

8. (In the same manner he cuts) from the southern part of the Mantha, the sacrificial bread and the parched grains for the (Pitṛs) Agniṣvātta[1].

1. Cp. ŚB II. 6.1.29.

पुरस्तादग्नये कव्यवाहनाय यथापूर्वम्।।९।। स स्विष्टकृत्।।१०।।

9-10. (And then, in the same manner, he cuts) from the eastern part (of the oblations) in the order (in which their materials were poured out)[1] for Agni Kavyavāhana—and this (offering is to be regarded as) the Sviṣṭakṛt (-offering).

1. See the notes on Sūtra 5. For this Sūtra cp. ŚB II. 6.1.30-31.

ओं स्वधेत्यस्तु स्वधेति वाश्रुतप्रत्याश्रुते।।११।।

11. The Adhvaryu's call for *astu śrauṣaṭ* (viz. *o śrāvaya* and the Āgnīdhra's response to it *(astu śrauṣaṭ)* (may either be *o śrāvaya* and *astu śrauṣaṭ* respectively) or *oṁ śrāvaya* and *astu svadhā* respectively[1].

1. Cp. ŚB II. 6.1.24-25.

स्वधा नम इति वषट्कारः।।१२।।

12. The Vaṣaṭ-call (may be either as usual *vau 3 ṣaṭ*) or *svadhā namaḥ*[1].

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1. Cp. ŚB II. 6.1.24-25.

मन्थमुपहूय होताध्वर्युर्ब्रह्माग्नीदवघ्रायं निदधति॥१३॥

13. Having made the invocation with the Mantha (with the same formulae which are used for the invocation in connection with the Iḍā), the Hotṛ, Adhvaryu, Brahman and the Āgnīdhra lay down (the Mantha), each having smelled (it)[1].

1. Cp. ŚB II. 6.1.33.

प्राशित्रमवदायेडां वा॥१४॥

14. Or, after the Prāśitra and Iḍā are cut, (they make invocations in connection with the Iḍā, smell it and lay down it)[1].

1. Cp. ŚB II. 6.1.33.

सर्वे प्राश्नन्ति वा॥१५॥

15. Or they may all, consume it[1].

1. Cp. ŚB II. 6.1.33.

वेदिं त्रिः परिषिञ्चत्युदपात्रेणाध्वर्युर्यजमानो वा॥१६॥

16. Either the Adhvaryu or the sacrificer sprinkles (water), thrice, around the altar, by means of a pot of water[1].

1. Cp. ŚB II. 6.1.34.

स्रक्तिषु पित्रवनेजनं परिषिच्य-परिषिच्य पूर्ववत्॥१७॥ उत्तरापरस्यां प्रथमम्॥१८॥

17-18. Each time, after having (gone around and) sprinkled (water), in the corners, he (the Adhvaryu or the sacrificer), gives water for washing to the Pitṛs in the same manner as (described) earlier[1]—(he gives the water) first in the north-west[2].

1. For details see IV. 1.10. Thus he gives water for washing to the father in the north-west corner, then to the grand father in the south-west corner, and then to the great grand-father in the south-east-corner. Each time he uses the formula "N.N. wash thyself (*asāvavaneikṣva*)."

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2. Cp. ŚB II. 6.1.34.

सव्ये समवदाय सर्वेभ्यो यथावनिक्तं पिण्डान्ददात्य- सावेतत्त इति॥१९॥

19. Having cut and put together (the portions) from all (the oblations), he gives balls (of the remaining oblation-substances (to the ancestors) in the order of washing[1], with N.N. this is for you."[2]

1. Thus first to the father, then to the grand-father and to the great-grand-father.
2. Cp. ŚB II. 6.2.35-36.

उत्तरपूर्वस्यां पाणी निमृष्टेऽत्र पितर इति (२.३१)॥२०॥

20. On the north-eastern (corner) he wipes his hands with *atra pitaraḥ*...(VS II. 36)[1].

1. Cp. ŚB II. 6.1.36.

यज्ञोपवीतिनः सर्वे निष्क्रम्योदञ्चोऽक्षन्नमीमदन्तेत्याहवनीय-मुपतिष्ठन्ते (३.५१-५२) द्वाभ्याम्॥२१॥

21. All (the priests and the sacrificer), (having become sacrificially invested, (and) having come out (of the enclosure), stand, facing to the north near the Āhavanīya (-fire) worshipping it with *akṣannamīmadanta*...(VS III. 51-52)[1].

1. Cp. ŚB II. 6.1.37-38.

मनो न्वाह्वामह इति (३.५३-५५)गार्हपत्यं तिसृभिः॥२२॥

22. With the three (verses) viz. *mano nvāhvāmahe*... (VS III. 53-55), (they stand near) the Gārhapatya (-fire worshipping it)[1].

1. Cp. ŚB II. 6.1.39.

प्राचीनावीती प्रविश्यामीमदन्तेति (२.३१) दाता जपति॥२३॥

23. With his sacred thread on his right shoulder, (the Adhvaryu or the sacrificer)[1] who is the giver (of the balls), having entered (the enclosure), mutters *amīmadanta*... (VS II. 31)[2].

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1. At this stage, the other priests also enter the enclosure and shift their sacred threads on their right shoulders.
2. Cp. ŚB II. 6.1.40.

अवनेज्य पूर्ववत्प्रदक्षिणं नीविं विस्रंस्य नमो व इत्यञ्जलिं (२.३२) करोति॥२४॥ षड् वा नमस्कारान्॥२५॥

24-25. Having poured (water), in the same manner as before[1]—(but at this time) by the right, then having loosened the tuck (of his nether garment) he folds his hands with *namo vaḥ...* (VS II. 32) or makes six obisances (with each of the formulae beginning with *namo vaḥ...*)[2].

1. See Sūtras 16-17.
2. Cp. ŚB II. 6.1.41-42.

गृहान्नः पितरो दत्तेति (२.३२) च दण्ड॥२६॥

26. Then he utters *gṛhānnaḥ pitaro datta...*(VS II. 32)[1].

1. Cp. ŚB II. 6.1.42.

ब्रह्मामन्त्रणादि प्राक्सुग्व्यूहनात्प्रयाजवद्यज्ञोपवीतिविपर्ययं कृत्वा॥२७॥

27. Having become sacrificially invested[1] and having changed thier place[2], in the same manner as at the time of the fore-offerings[3], they perform the rites beginning with the addressing to the Brahman[4] upto before the separation of the offering-ladles.[5]

1. This is done by all the performers.
2. See V. 8. 34-35. Thus the sacrificier and the Brahman go round to the west of the Daksiṇa-fire and the Āgnīdhra to the east of it.
3. See V.8. 34-35.
4. See III. 5.1.
5. See III. 5. 17-20. The rites upto the separation of the offering ladles are to be performed with the sacred threads on the left shoulders. But the separation of the offering-ladles is to be done with the sacred threads on the right shoulders. For this Sūtra cp. ŚB II. 6.1.43-45.

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न प्रस्तरमादत्ते॥२८॥

28. (The Adhvaryu) does not take up the Prastara.[1]

1. Contrast III.6.3. For this Sūtra cp. ŚB II. 6.1.45.

अनुप्रहरेत्युक्ते किं चनापि नानुप्रहरति॥२९॥

29. After (the Āgnīdhra) has said,"After-throw it", (the Adhvaryu) does not after-throw anything (into the fire)[1].

1. Cp. ŚB II. 6.1.46.

तूष्णीमात्मानं संस्पृशति॥३०॥

30. He touches himself (near the heart) silently[1].

1. Cp. ŚB II. 6.1.46.

उपस्पृश्य परिधीन्नानुप्रहरति॥३१॥

31. Having touched the enclosing sticks, he does not after-throw (them into the fire)[1].

1. Cp. ŚB II. 6.1.47.

शम्व्वन्तं भवति॥३२॥

32. (This rite) ends with the Śaṁyuvāka[1].

1. See III. 6.16.

बर्हिःपरिध्यग्नौ प्रास्यति॥३३॥

33. He then throws the Barhis and the enclosing sticks on the fire[1].

1. Cp. ŚB II. 6.1.47.

हविरुछिष्टं च ॥३४॥

34. And (he also throws) the remaining oblation-substances (in the fire)[1].

1. ŚB II. 6.1.48, this practice is mentioned but rejected and the practices mentioned in Sūtras 35-36 are allowed.

अप्सु॥३५॥ प्राश्यं वा॥३६॥

35-36. Or, (he throws them) into the water or they may be eaten[1].

1. Cp. ŚB II. 6.1.48.

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V. 10.

त्रैयम्बकान्।।१।। निर्वपति रौद्रानेककपालान्यावन्तो यजमानगृह्या एकाधिकान्।।२।। चतुरो वा।।३।।

1-3. (The Adhvaryu) pours out (rice) for the sacrificial breads connected with the Tryambaka-offerings dedicated to Rudra and to be prepared on one potsherd- (the breads may be) as many as the members of the sacrificer's family added by one[1] or rather (only) four.

1. Cp. ŚB II. 6.2.1-4.

उदङ्मुखः सर्वम्।।४।।

4. He performs everything with his face to the north[1].

1. Cp. ŚB II. 6.2.5.

देशांश्च।।५।।

5. And he goes to the regions (e.g. to a cross-road, etc. whenever prescribed so) (also situated towards the north).

जुहोतयः।।६।

6. Those offerings are to be performed according to the paradigme of the libations (*juhotayaḥ*).

अवषट्कारान्।।७।।

7. (And hence they are to be performed) without the Vaṣaṭ-call.

अक्तान्वा।।८।।

8. (He offers the sacrificial breads) either having anointed (them) or (unanointed)[1].

1. ŚB II. 6.2.6 mentions both these alternatives but rejects the first and supports the second.

पात्र्यां कृत्वा दक्षिणाग्न्युल्मुकमादाय चतुष्पथे पलाशपत्रमध्यमेन होमः।।९।।

9. Having put (the sacrificial breads) in a vessel, then having taken a fire-brand from the Dakṣiṇa-fire, he makes

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their offering on a cross-road, by means of the central leaf of a Palāśa (butea frondosa) (leaf)[1].

1. Cp. ŚB II. 6.2.7-8.

सर्वेषामवदानं सकृत्सकृदतिरिक्तवर्जम्॥१०॥

10. From all (the sacrificial breads) portions are to be cut, except from the additional (bread), once from each[1].

1. Cp. ŚB II. 6.2.8.

अक्तेषु मिश्रणम्॥११॥

11. In case he has anointed (the breads) he should mix (them with ghee by making an underlayer and by basting them with ghee).

एष त इति (३.५७) जुहोति ॥१२॥

12. With *eṣa te*...(VS II. 57[a]) he offers them[1].

1. Cp. ŚB II. 6.2.10.

अतिरिक्तमाखूत्कर उपकिरत्येष त इति (३.५७) ॥१३॥

13. With *eṣa te*... (VS II. 57[b]), he buries the additional (bread) in a mole-hill[1].

1. Cp. ŚB II. 6.2.10.

आगम्याव रुद्र मदीमहीति (३.५८) जपन्ति॥१४॥

14. Having come back, (the performers) mutter *ava rudra madīmahi*... (VS III. 58)[1].

1. Cp. ŚB II. 6.2.11.

अग्निं त्रिः परियन्ति पितृवत्सव्योरूनाघ्नानास्त्र्यम्बकमिति (३.६०)॥१५॥

15. They walk around the fire thrice, in the manner appertaining to the ancestors[1], beating their left thighs (with the right hand with *tryambakam*... (VS III. 60a)[2].

1. See XXV. 13.14. Thus by the left of the fire.
2. Cp. ŚB II. 6.2.12.

देववच्चैतेनैव दक्षिणानाघ्नानाः॥१६॥

16. With this same (formula), (they again walk around the fire) in the manner appertaining to the gods)[1] beating their right thighs (with the right hand)[2].

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1. i.e. by the right of the fire.
2. Cp. ŚB II. 6.2.15.

कुमार्यश्चोत्तरेणोभयत्र पतिकामा भगकामा वा॥१७॥

17. And the maidens (in the house) desirous of husband or desirous of good luck (walk around the fire thrice); at both (the walkings of the performers viz. in the manner appertaining to the ancestors and in the manner appertaining to the gods), with the latter (formula) (viz. VS III. 60b)[1].

1. Cp. ŚB II. 6.2.14.

रौद्रान्यजमानोऽञ्जलिनोदस्यत्यगोःप्रापणम्॥१८॥ प्रतिगृह्णात्येनान्॥१९॥

18-19. The sacrificer throws the (remnants of the sacrificial breads for Rudra, upwards by means of his joined open hands, upto height where cows cannot reach them, and then catches them[1].

1. Cp. ŚB II. 6.2.16.

अशक्य उपस्पर्शनम्॥२०॥

20. If he cannot catch (them), he should touch them (when they are fallen on the ground)[1].

1. Cp. ŚB II. 6.2.16.

मूतयोः कृत्वा वेणुयष्ट्यां कुपे वासज्योभयत स्थाणुवृक्ष-वंशक्ल्मीकानामन्यतमस्मिन्नुत्क्षेपणवदासजत्येतत्त इति (३.६१)॥२१॥

21. Having put (then those breads) into the baskets (and) tied them to the two ends of a bamboo-staff or of a shoulder-yoke, he fastens it (=the staff or the shoulder-yoke) to a pole, or to a tree or to a bamboo or to an ant-hill, at the same height as that of throwing (the breads upwards)[1], with *etat te...* (VS III. 61)[2].

1. See Sūtra 18. Thus the height should be as much as beyond the reach of a cow.
2. Cp. ŚB II. 6.2.17.

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कृत्तिवासा इति (३.६१)॥२२॥

22. (He mutters) *kṛttivāsāḥ*... (VS III. 61) (and makes the baskets steady)[1].

1. Cp. ŚB II. 6.2.17.

अनपेक्षमेत्योपस्पृशन्त्यपः॥२३॥

23. Having returned without looking back, (the performers) touch water[1].

1. Cp. ŚB II. 6.2.18.

V. 11.

शुनासीरीयमतः॥१॥ यदेच्छेत्॥२॥

1-2. Then (immediately after completing the Sākamedha-parvan, one should perform) the Śunāsirīya (-parvan) or whenever (within four months) one desires (to perform it)[1].

1. Cp. ŚB II. 6.3.10.

पौर्णमासधर्मा बर्हिर्वर्जम्॥३॥

3. The properties of the full-moon-sacrifice, except the Barhis[1], (appertain to the Śunāsīrīya-parvan).

1. The Barhis should be tied together in the way prescribed in V.1.25.

नित्येभ्योऽधिकानि॥४॥ शुनासीराभ्यां द्वादशकपालः॥५॥ वायव्यं पयः॥६॥

4-6. In addition to the constant (oblations)[1], (there should be a sacrificial bread) prepared on twelve potsherds for Śuna and Sīra (and) or Vāyu.

1. For these see V. 1.5-14; 15. For this Sūtra cp. ŚB II. 6.3.4-6.

लौकिकं प्रतिधुक्श्रुतेः॥७॥

7. (The milk referred to here, should be) the usual one because a sacred text mentions fresh milk (*pratidhuk*) (to be offered to Vāyu)[1].

1. This view is refuted in the following two Sūtras.

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नाविरोधात्॥८॥ प्रकृतिदर्शनाच्च॥९॥

8-9. No, (one should not take the usual milk) because (only those properties of the sacred milk which are) not contradictory (to the fresh milk) (are to be accepted). And because this[1] is seen in the normal paradigmatic rites also.

1. viz. to add only those properties which do not go against the prescriptions.

यवागूर्वा॥१०॥

10. Or (there should be) gruel (to Vāyu instead of milk).

सौर्य एककपालः॥११॥

11. (Then there should be a sacrificial bread) prepared on one potsherd to Sūrya[1].

1. Cp. ŚB II. 6.3.8.

सीरं षड्योगं दक्षिणा॥१२॥ ओष्टारौ वा॥१३॥

12-13. (For the Śunāsīrīyā-offering a plough yoked with six bullocks) or two big bulls (should be given as a sacrificial gift)[1].

1. Cp. ŚB II. 6.3.9.

श्वेताश्वः सौर्यस्याभावे गौः॥१४॥

14. For the (oblation) to Sūrya, a white horse or in (its) abscence, a white bull (should be given as sacrificial gift)[1].

1. Cp. ŚB II. 6.3.9.

संवत्सरेप्सोः फाल्गुन्युद्दृष्टे शुनासीरीयेणेष्ट्वा सोमेन पशुनेष्ट्वा वा यजेत पौर्णमास्याम्॥१५॥

15. For one who wants to perform the Cāturmāsyas only once in a year, the Adhvaryu should, having performed the Śunāsīrīyā (-offering), on the first day of the Phālguna-month, perform either a Soma-sacrifice[1] or an animal-sacrifice (to Agni and Soma) or an offering (to Agni) on the Full-moon-day.

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1. Cp. ŚB II. 6.3.11-12.

आवृत्तिरनीजानस्य॥१६॥

16. For one who is not going to sacrifice (with either a Soma-sacrifice or an animal-sacrifice or an offering), repetition (of the Cāturmāsya-sacrifices should be made).

फाल्गुन्युपवसथे शुनासीरीयम्॥१७॥ प्रातर्वैश्वदेवम्॥१८॥

17-18. In that case (of repetition), the Śunāsīrīya (parvan) (should be performed) on the Full-moon-day of the Phālguna (-month) and the Vaiśvadeva (-parvan) on the next day morning.

सपशुषु पशुतन्त्रं प्राधान्यात्॥१९॥

19. In the (Cāturmāsya-sacrifices) including amimal sacrifices, the procedure of the animal (-sacrifice) (should be followed) because it is the main.

पूर्वेद्युर्वैश्वदेवे पाशुकम्॥२०॥

20. In the Vaiśvadeva (-parvan), (the rites) connected with the animal-sacrifice[1] (should be performed) on the previous day.

1. Those beginnig with the ghee-libation made before going to bring the sacrificial post upto the covering of the Uttaravedi.

सद्यो वा॥२१॥

21. Or, they may be performed on the same day (on which the Vaiśvadeva-parvan is performed).

वैश्वदेवः पशुः॥२२॥

22. There should be an animal to be seized for Viśvedevas.

पशुपुरोडाशमनु हवींषि निर्वपति॥२३॥

23. After (rice has been poured out) for the animal-sacrificial bread, (the Adhvaryu) should pour out the oblation-materials (belonging to the Vaiśvadeva-parvan).

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तेषां स्विष्टकृद्भूयस्त्वात्॥२४॥

24. The Sviṣṭakṛt (-offering pertains) to them (viz. to the offerings in the Vaiśvadeva-parvan and not to the animal sacrificial bread) because they are many.

यथोक्तमविरुद्धम्॥२५॥

25. Whatever[1] (of the Cāturmāsya-sacrifices in their original from) does not go against (the Cāturmāsya-sacrifices including the animal-sacrifices) should be performed according to the prescribed manner.

1. viz. the Barhis (V.1.25), the Prastara (V.1.26), etc. But the Prayājas and Anuyājas should be eleven instead of nine (V.2.7-8), because the number nine goes against the animal sacrificial paradigme.

हृदयशूलान्ते वपनम्॥२६॥

26. The shaving should be at the end of the heart-spit-rite[1] (instead of at the end of a Parvan).[2]

1. See VI. 10.9. 2. See V. 2.12.

वरुणप्रघासेषु वारुणः॥२७॥ महाहविषि माहेन्द्रः ॥२८॥

27-28. In the Varuṇa-praghāsa (offerings) (there should be an animal to be seized) for Varuṇa. In the Mahāhavis-rite (in the Sākamedha-parvan) (there should be an animal to be sized) for Mahendra.

शुनासीराभ्यां चतुर्थः॥२९॥

29. The fourth (animal should be seized) for Śuna and Śira (in the Śunāsīrīya-parvan).

पुरस्ताद्वा पर्वणः पर्वणः॥३०॥ अन्ते वा॥३१॥

30-31. Or, there should be an animal sacrifice (for the respective deity) before each Parvan or after (it).

Mitravindā-offering

V. 12.

मित्रविन्दा श्रीराष्ट्रमित्रायुष्कामस्य दशहविः॥१॥

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1. The Mitravindā - offering (should be performed) for one who is desirous of prosperity, or royal sway, or friends or life and it consists of ten oblations[1].

1. Cp. ŚB II. 4.3.18; 20.

आग्नेयः॥२॥ सौम्यश्चरुः॥३॥ वारुणो दशकपालः॥४॥ चरुर्वा यावः ॥५॥ मैत्रश्चरुः॥६॥ ऐन्द्र एकादशकपालः॥७॥ बार्हस्पत्यश्चरुः॥८॥ सावित्रो द्वादशकपालोऽष्टाकपालो वा॥९॥ पौष्णश्चरुः॥१०॥ त्वाष्ट्रो दशकपालः॥११॥

2-11. (The following should be the oblations): (a sacrificial bread) for Agni; pap for Soma; (a sacrificial bread) prepared on ten potsherds for Varuṇa;—or a pap of barley (for the same)—a pap for Mitra, (a sacrificial bread) prepared on eleven potserds for Bṛhaspati, (a sacrificial bread) prepared on twelve or eight potsherds for Savitṛ, a pap for Pūṣan (and a sacrificial bread) prepared on ten potsherds for Tvaṣṭṛ[1].

1. Cp. ŚB II. 4.3.5.

एकं प्रदानम्॥१२॥

12. The offering (of these oblations should be) one (only).

समस्यानुवाचनम्॥१३॥ यजेति च ॥१४॥ प्रैषाश्च॥१५॥

13-15. (The Adhvaryu) makes (the Hotṛ) to recite the invitatory-verses and recite the offering-verses having joined the deitites together. And the summons (also are to be given with a joint mention of the deities).

उत्तरे निगमा यथेष्टं जोषणाश्रुतेः॥१६॥

16. The further mentions of the deities (in the Sviṣṭakṛt and the Sūktavāka) should be in the order in accordance to (the Hotṛ's) desire, because of the sacred text[1] about the enjoyment (of the oblation by the gods, which should be mentioned in the regular order only).[2]

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1. See ŚB I. 9.1.10.
2. In the Yājyā-formula the deities are mentioned in the reverse order (see Sūtra 21). So in the Sviṣṭakṛt-formula and in the Sūktavāka, the Hotṛ should mention them either in reverse order or in the regular order. This view is refuted in the next Sūtra.

अनुलोमा वा चोदनागुणत्वात्॥१७॥

17. Or, rather, they should be mentioned in a regular order (itself), on the strength of the prescription.

पञ्चदश सामिधेन्यः॥१८॥

18. There should be fifteen Sāmidhenī-verses[1].

1. Cp. ŚB XI. 4.3.19.

पुष्टिमन्तावाज्यभागावग्निना रयिमश्नवत्पोषमेव दिवे-दिवे यशसं वीरवत्तमम्, गयस्फानो अमीवहा वसुवित्पुष्टिवर्धनः सुमित्र सोम नो भवेति॥१९॥

19. The verses for the ghee-portions should be including the word meaning prosperity viz. *agninā rayim...* (ṚV I.1.3) and *gayasphāno amīvahā...*(ṚV I. 9.1.12).

Cp. ŚB XI. 4.2.19.

हविषोऽनुवाक्याग्निः सोमो वरुणो मित्र इन्द्रो बृहस्पतिः सविता यः सहस्रो पूषा नो गोभिरवसा सरस्वतो त्वष्टा रूपाणि समनक्तु यज्ञैरिति॥२०॥

20. The invitatory formula for the (main) oblation (should be) *agniḥ somaḥ...*(ŚB XI. 4.3.6)[1].

1. Cp. ŚB XI. 4.3.6.

याज्या त्वष्टा रूपाणि ददती सरस्वती पूषा भागं सविता मे ददातु बृहस्पतिर्दददिन्द्रो बलं मे मित्रः क्षत्रं वरुणः सोमो अग्निरिति॥२१॥

21. The offering-formula (for the main oblation should be) *tvaṣṭā rūpāṇi...* (ŚB XI. 4.3.7)[1].

1. The deities are mentioned in the reverse order, in this formula. For this Sūtra cp. ŚB XI. 4.3.7.

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V. 13.

हुत्वा स्थाल्याः स्रुवेणोपजुहोत्यग्निरन्नादोऽन्नपतिरन्नाद्यास्मिन् यज्ञे स्वाहा सोमो राजा राजपती राज्यमस्मिन् यज्ञे मयि दधातु स्वाहा वरुणः सम्राट् सम्राट्पतिः साम्राज्यमस्मिन्...स्वाहा, मित्रः क्षत्रं क्षत्रपतिः क्षत्रमस्मिन्... स्वाहेन्द्रो बालं बलपतिर्बलमस्मिन्...स्वाहा बृहस्पतिर्ब्रह्म ब्रह्मपतिर्ब्रह्मवर्चसमस्मिन्...स्वाहा, सविता राष्ट्रं राष्ट्रपती राष्ट्रमस्मिन्... स्वाहा पूषा भगं भगपतिर्भगमस्मिन्...स्वाहा सरस्वती पुष्टिं पुष्टिपतिः पुष्टिमस्मिन्... स्वाहा त्वष्टा रूपाणां रूपकृद्रूपपती रूपेण पशूनस्मिन्यज्ञे मयि दधातु स्वाहेति॥१॥

1. Having offered (the main oblations), (the Adhvaryu) makes (ten) libations of ghee (taken) from the pot by means of the dipping-spoon, with *agnirannādaḥ...somo rājā..., varuṇaḥ samrāṭ... mitraḥ kṣatram...; indro balam...; bṛhaspatir brahma... savitā rāṣṭram...; pūṣā bhagam...; sarasvatī puṣṭim...; tvaṣṭā rūpāṇām...*[1]

1. For these formulae see ŚB XI. 4.3.8-17. For this Sūtra also cp. ŚB XI. 4.3.8-17.

विराजौ संयाज्यै॥२॥ सहस्रवत्यौ वा नू नो रास्व सहस्रवत्तोकवत्पुष्टिमद्वसु द्युमदग्ने सुवीर्यं वर्षिष्ठमनुपक्षितम् उत नो ब्रह्मन्नविष उक्थेषु देवहूतमः शं नः शोचा मरुद्वधोऽग्ने सहस्रसातम इति॥३॥

2-3. The invitatory and offering formulae of the Sviṣṭakṛt-offering should be in the Virāj-metre[1] or they may be containing the word meaning "thousand"[2].

1. viz. *preddho agna...*(ṚV VIII. 1.3) and *imo agne...* (ṚV II. 1.18).
2. viz. *nū no rāsva...*(ṚV III. 13.7) and *uta no brahman...* (ṚV III. 13.6). Cp. ŚB XI. 4.3.19.

दश दक्षिणा॥४॥ सहस्रं वा॥५॥

4-5. Ten[1] or a one thousand (cows) (are to be given given as a) sacrificial gift.

1. Cp. ŚB XI. 4.3.18.

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Animal-sacrifice

VI. 1.

पश्विज्या संवत्सरे-संवत्सरे प्रावृषि॥१॥ आवृत्तिमुखयोर्वा॥२॥

1-2 The animal-sacrifice (should occur) every year, in the rainy season[1] or in the beginning of the return (of the sun)[2].

1. Cp. ŚB XI. 7.1.1.
2. i.e. at the beginning of the southern and northern cources of the sun.

गृहेषु॥३॥

3. (It should be performed) at the home (of the sacrificer)[1].

1. Cp. ŚB XI. 7.1.1.

यूपाहुतिं जुहोति चतुर्गृहीतं स्रुवेण वोरु विष्णविति (५.४१) ॥४॥

4. (The Adhvaryu) makes a libation connected with the preparation of the sacrificial post, of the four-times scooped (ghee), (by means of the offering-ladle) or by means of the dipping spoon, with *uru viṣṇo*...(VS V.41)[1].

1. Cp. ŚB III. 6.4.1-3.

आज्यशेषमादाय सतक्षा गच्छति॥५॥

5. Having taken the remaining ghee, he goes (to the forest) along with a carpenter[1].

1. Cp. ŚB III. 6.4.4.

यूपमभिमृशत्यत्यन्यानिति (५.४२)॥६॥ प्राङ् तिष्ठन्नभिमन्त्रयते वा॥७॥

6-7. He touches (the tree out of which) the post (is to be prepared), with *atyanyān*...(VS V. 42). Or, he may address (the tree with this formula) standing with his face to the east.

1. Cp. ŚB III. 6.4.5.

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पालाशं बहुलपर्णमशुष्काग्रमूर्ध्वशकलशाखं मध्याग्रोपनतमव्रणम्॥८॥

8. (He should make a post) out of Palāśa (butea frondosa) (tree), which has many leaves, the top-end of which is not dried out, all the branches of which go upwards, which is bent in the middle and in the top, and which is without any crack[1].

1. Cp. ŚB XI. 7.2.8; 3.3.

अभावे खदिरबिल्वरौहितकान्॥९॥

9. In the abscence (of Palāśa-wood) (he should make the post out of) Khadira (accacia catehu), Bilva (aegle marmelos), or Rohitaka (wood).

खदिराभावे सोम इतरान्॥१०॥

10. In a Soma (-sacrifice), in the abscence of Khadira, he should use the other (trees).[1]

1. viz. Palāśa, Bilva, or Rohitaka.

स्रुवेणोपस्पृशति विष्णवे त्वेति (५.४२)॥११॥

11. He touches (the tree) by means of the dipping spoon, with *viṣṇave tvā* (VS V. 42)[1].

1. Cp. ŚB III. 6.4.8.

ओषध इति (५.४२) कुशतरुणं तिरस्कृत्य स्वधित इति (५.४२) परशुना प्रहरति॥१२॥

12. Having placed in between, a sprout of Darbha-grass with *oṣadhe*...(VS V. 42), he strikes by means of the axe with *svadhite*...(VS V. 42)[1].

1. Cp. ŚB III. 6.4.10-11.

प्रथमशकलं निदधाति॥१३॥

13. He keeps aside the first chip[1].

1. Cp. ŚB III. 6.4.11.

अनक्षस्तम्भं वृश्चति॥१४॥

14. He cuts (the tree) in such a way that (the re-

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maining) stump will not cause an obstruction to the axle (of a cart going by that path)[1].

1. Cp. ŚB III. 6.4.11.

एकजम्॥१५॥

15. (He cuts the tree) which has been born alone (i.e. near which there is no other tree).

द्यां मा लेखीरिति (५.४३) पतन्तमभिमन्त्रयते॥१६॥

16. He addresses the tree while it is falling, with *dyāṁ mā lekhīḥ...* (VS V. 43)[1].

1. Cp. ŚB III. 6.4.13-14.

न दक्षिणा पतेत्॥१७॥

17. Let it not fall to the south[1].

1. Cp. ŚB III. 6.4.12.

अयं हि त्वेति (५.४३) शोधनम्॥१८॥

18. With *ayaṁ hi tvā...* (VS V. 43), he makes it, straight (by removing the twigs and leaves etc.)[1].

1. This view is refuted in the next Sūtra.

अभिमन्त्रणशेषो वाविशेषोपदेशात्॥१९॥

19. Or, rather, (the formula *ayaṁ hi tvā*) is a part of the formula (with which the falling tree is) addressed[1], because the prescription is without any specification.

1. According to ŚB III. 6.4.14 this formula is a part of the foumula with which the falling tree is addressed.
2. Thus ŚB III. 6.4.14 does not specify the application of the formula *ayaṁ hi tvā...* It mentions it as a part of the address only.

अतस्त्वमित्याव्रश्चने (५.४३) जुहोति॥२०॥

20. With *atastvam...*(VS V. 43) he makes a libation (of ghee) upon that spot where the tree has been cut[1].

1. Cp. ŚB III. 6.4.15-16.

यूपे वा तत्संस्कारात् ॥२१॥

21. Or, (he should make the libation) on the sacrificial

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post because it is for the sake of sanctification of it (= post).

स्थाणौ श्रुतेश्च॥२२॥

22. (He should, nevertheless, make it) on the stump (itself) because of the sacred text.[1]

1. See ŚB III. 6.4.15. The libation is to be made on the stump because in ŚB III. 6.4.15 as well as in VS V. 43, there is a reference to the re-growth which makes it certain that the libation is to be made on the stump.

परिवास्याच्छेदनं पुनः॥२३॥

23. After it is cut (in accordance with the measurement), no cutting (should be done) again.

त्र्यरत्निः॥२४॥ चतुररत्निर्वा॥२५॥ एकारत्निप्रभृतीनेके॥२६॥

24-26. (The sacrificial post should be) either three cubits or four cubits (long). Some (make it) beginning with one cubit upto many cubits[1].

1. Cp. ŚB III. 7.4.1.

अष्टाश्रिं करोत्युपरवर्जम्॥२७॥

27. (The carpenter) makes it eight-cornered, leaving the lower part (without corners)[1].

1. Cp. ŚB III. 6.4.27.

अग्राच्चषालं पृथमात्रमष्टाश्रि मध्यसंगृहीतम्॥२८॥

28. From the top-end a top-ring (should be prepared), of the size of a Pṛtha[1], eight cornered, and narrowed in the middle.

1. the hand form the wrist upto the end of the fingers stretched.

ऊर्ध्वमग्रे प्रतिमुञ्चति॥२९॥

29. He binds it (= top-ring) at the top-end upwards.

द्व्यङ्गुलं त्र्यङ्गुलं वा तद्व्यतिक्रान्तं यूपस्य॥३०॥

30. That part of the sacrificial post which has come beyond the hole (of the top-ring) should be two or three fingers (in length)[1].

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1. Cp. ŚB III. 6.4.18-25.

पञ्चारत्निः पञ्चदशपर्यन्तः सोमे दशसप्तचतुर्दशवर्जम्॥३१॥ अपरिमितो वा॥३२॥

31-32. (The sacrificial post) in a Soma (-sacrifice) (should be) five cubits (or) upto fifteen cubits except ten, seven, and fourteen (cubits) (in lenghth). Or it may be without any (definite) measurement[1].

1. Cp. ŚB III. 6.4.18-26.

सप्तदश वाजपेये॥३३॥ एकविंशतिरश्वमेधे॥३४॥

33-34. In the Vājapeya (-sacrifice) (it should be) seventeen (cubits) long[1]. In the Aśvamedha, (the sacrificial post should be twenty-one (cubits) (in length).[2]

1. Cp. ŚB III. 6.4.23. 2. Cp. ŚB III. 4.4.5; 11.

यथाकायं स्थविमा॥३५॥

35. The breadth of the posts should be in accordance with their (original) volume.

वेदिं करिष्यन्षड्ढोतारं पञ्चगृहीतं मनसानुद्रुत्य जुहोत्येकामाहुतिं पञ्च वा द्यौष्पृष्ठमन्तरिक्षमात्माङ्गैर्यज्ञं पृथिवीं शरीरैः वाचस्पतेऽच्छिद्रया वाचाच्छिद्रया जुह्वा दिवि देवावृधं होत्रामैरयन्त्स्वाहेति (११.७.२.६)॥३६॥

36. While (the Adhvaryu) is about to prepare the altar, having mentally gone through the Ṣaḍḍhotṛ-formula he makes either one or five libations of five-times scooped (ghee), with *dyauṣpṛṣṭham*... (ŚB XI. 7. 2.6).[1]

1. Cp. ŚB XI. 7.2.6.

VI. 2.

वेदिं करोति वरुणप्रघासवत्॥१॥ स्म्याद्याग्निनिधानात्॥२॥

1-2. (Then) (the Adhvaryu) prepares the altar in the same manner as (that of the altar) in the Varuṇapraghāsa (-parvan)[1]. (He goes through the ritual) beginning with (the

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taking up of) the Sphya upto placing the fire (on the Uttaravedi) (in the same manner as in the Varuṇapraghāsa parvan).[2]

1. See V. 3.9-15. 2. See V. 3.16-4.18.

एकमिध्मेन प्रणयति॥३॥

3. He carries forward one (fire)[1] by means of a fire-brand.

1. As opposed to the Varuṇapraghāsa-parvan where two fires are carried forth.

व्रतोपायनप्रणीताज्यभागावदानपूर्णपात्रविष्णुक्रमान्कुर्याद्धविर्यज्ञविधे॥४॥

4. In the animal-sacrifice of the Haviryajña type, (the Adhvaryu or the sacrificer–according to the case–should perform (the rite viz.) observance of the vow[1] carrying waters forwards[2], libations called Ājyabhāga[3], cutting of the portions (of the limbs of the animals)[4], pouring out a jarful of water[5], and striding the Viṣṇu-strides[6].

1. See III. 1.11. 2. See II. 3.1.5. 3. See III. 3.10ff. 4. See VI. 7.11. 5. See III. 8.8.
6. See III. 8.11. The first and sixth out of these items are performed by the sacrificer. The remaining, by the Adhvaryu. There are two types of the Animal-sacrifice viz. Haviryajña-type and Soma-type. The rites mentioned in this Sūtra do not occur in the animal-sacrifice of the Soma-type.

परिस्तरणपात्रसंसादनप्रोक्षणाज्यनिर्वपणाधिश्रयणानि कृत्वोत्तरपरिग्रहादि करोत्याज्यासादनात्॥५॥

5. Having performed (the rites viz.) spreading (of the sacrificial grass around the fires), placing together of the sacrificial utensils, sprinkling with water, pouring out of the ghee, setting (it) on (the fire), (the Adhvaryu) performs (the rites beginning with the second tracing around (of the altar) upto placing of the ghee.

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सपृषदाज्यमाज्यग्रहणम्॥६॥

6. The ghee is scooped along with the clotted ghee.

बर्हिषि प्लक्षशाखा स्तृणाति ॥७॥

7. On the sacrificial grass, he spreads branches of Plakṣa (-ficus infectoria) (tree)[1].

1. See ŚB III. 8.3.6.

देवस्य त्वेत्यश्रिमादाय (५.२२ २६; ६.१) यूपावटं परिलिखतीदमहमित्याहवनीयस्य पुरस्तादन्तर्वेद्यर्धम्॥८॥

8. Having taken the spade with *devasya tvā*...(VS VI.1), he draws the out-line of the hole for the sacrificial post, in front of the Āhavanīya, with *idamaham*...(VS VI.1) (in such a manner that) the half of it will be in the altar, (and the half out-side it).[1]

1. Cp. ŚBK IV. 7.1.2: *tathā yāpāvaṭaṁ parilikhatyardha-mantarvedyardhaṁ bahirvedi.* For this Sūtra cp. ŚB III. 7.1.1-2.

उपरसंमितं खनति॥९॥

9. He digs (the hole) (as deep) as equal to the unhewn bottom part (of the post) (*upara*) (which will be, afterwards in the hole)[1].

1. Cp. ŚB III. 7.1.3.

प्राचः पांसूनुद्वपति॥१०॥

10. He throws up the earth towards the east[1].

1. Cp. ŚB III. 7.1.3.

तदग्रेण यूपं प्राञ्चं निदधाति॥११॥

11. To the east of it (= hole) he lays down the post with its top towards the east[1].

1. Cp. ŚB III. 7.1.3.

कुशमुष्टिमुपरि तस्मिन्॥१२॥ प्रथमशकलं च॥१३॥

12-13. (He lays down) a handful of Kuśa-grass on it (= post) and (lays down also) the first chip[1].

1. Cp. ŚB III. 7.1.3.

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अग्रमुत्तरेण चषालम्॥१४॥

14. (He lays) the top-ring (*caṣāla*) to the north of the top of the post[1].

1. Cp. ŚB III. 7.1.3.

यवोऽसीत्यप्सु (५.२६; ६.१) यवानोप्य प्रोक्षत्यग्रमध्यमूलानि दिवे त्वेति (५.२६) प्रतिमन्त्रम्॥१५॥

15. Having put barley-grains into the water with *yavosi*... (VS VI.1), he sprinkles (the post) with (that water) on the top, middle and the bottom parts, each with one of the formulae (in sequence) beginning with *dive tvā*... (VS VI.1)[1].

1. Cp. ŚB III. 7.1.4-5.

प्रोक्षामीति सर्वत्र साकाङ्क्षत्वात्॥१६॥

16. (The word) *prokṣāmi* (is to be uttered) in all the three cases because of the expectancy.

अवटे शेषमासिञ्चति शुन्धन्तामिति (५.२६ ६.१)॥१७॥

17. He pours, the remaining (water) into the hole with *śundhantām*... (VS VI. 1.)[1].

1. Cp. ŚB III. 7.1.6.

बर्हींषि प्राञ्च्युदञ्चि च प्रास्यति पितृषदनमसीति (५.२६; ६.१)॥१८॥

18. He throws sacrificial grass (-blades) with the ends (of some) to the east and (of some others) to the north (into the hole) with *pitṛṣadanamasi*...(VS VI.1).

1. Cp. ŚB III. 7.1.7.

प्रथमशकलं चाग्रेणीरसीति (६.२) ॥१९॥

19. And (he throws) the first chip (into the hole) with *agreṇīrasi*...(VS VI.2)[1].

1. Cp. ŚB III. 7.1.8-9.

स्रुवेणावटे जुहोति तूष्णीम्॥२०॥

20. He then makes a libation into the hole by means of the dipping spoon, silently[1].

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1. Cp. ŚB III. 7.1.10.

पुरस्तात्परिक्रम्याध्वर्युर्यजमानो वा यूपमनक्त्यचुदङ्ङुपविश्य॥२१॥

21. Having gone around to the east[1] (of the sacrificial post) either the Adhvaryu or the sacrificer, having sat down with his face to the north, anoints the sacrificial post.[1]

1. This concerns with the sacrificer alone; for the Adhvaryu has already gone around to the east and is sitting with his face to the north. For this Sūtra cp. ŚB III. 7.1.10.

VI. 3.

यूपायाज्यमानायानुवाचयति॥१॥

1. (The Adhvaryu or the sacrificer whosoever is going to anoint) makes (the Hotṛ) recite for the sacrificial post being anointed[1].

1. Cp. ŚB III. 7.1.10.

देवस्त्वेत्यनक्ति (६.२)॥२॥

2. With *devastvā*...(VS VI. 2), he anoints (the sacrificial post with ghee)[1].

1. Cp. ŚB III. 7.1.11.

चषालमुभयतः ॥३॥

3. (He anoints) the top-ring (with the same formula) from both the sides (from outside and from inside)[1].

1. Cp. ŚB III. 7.1.12.

अक्तं प्रतिमुञ्चति सुपिप्पलाभ्य इति (६.२)॥४॥

4. He binds it (= top-ring) when anointed, (to the post) with *supippalābhyaḥ*...(VS VI. 2)[1].

1. Cp. ŚB III.7.1.12.

सोपरमग्निष्ठादेशमक्त्वा परिव्ययणदेशं समन्तं परिमृश्याध्वर्युर्नावसृजेदा परिव्ययणात्॥५॥

5. Having anointed that region (of the sacrificial post) which stands in front of the fire (*agniṣṭhā*), including the unhewn bottom part of it, then having grasped all around

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that part where the post is to be girdled, the Adhvaryu should not leave it till the girdling is done[1].

1. Cp. ŚB III.7.1.13.

उच्छ्रीयमाणायानुवाचयति॥६॥

6. He makes (the Hotṛ) recite for (the post) being raised[1].

1. Cp. ŚB III.7.1.13.

द्यामग्रेणेत्युच्छ्रयति (६.२)॥७॥

7. With *dyāmagreṇa* (VS VI.2) he raises it[1].

1. Cp. ŚB III.7.1.14.

या त इति (६.३) मिनोति॥८॥

8. He (then) fixes it (in the hole) with *yā te...* (VS VI.3)[1].

1. Cp. ŚB III.7.1.15.

अग्निष्ठा सम्प्रत्याहवनीयम्॥९॥

9. (He fixes it in such a way that) the region (to be decided to be) in front of the fire (should remain) facing the Āhavanīya-fire[1].

1. Cp. ŚB III.7.1.16.

ब्रह्मवनि त्वेति (५.२७; ६.३) पांसुभिः पर्यूहति॥१०॥ ब्रह्म दृंहेति (५.२७; ६.३) मैत्रावरुणदण्डेन समन्तं त्रिः पर्यूषति॥११॥

10-11. He heaps earth around it, with *brahmavani tvā...* (VS VI. 3). He presses it firmly all around by means of the Maitrāvaruṇa's staff, with *brahma dṛṁha...*(VS VI.3)[1].

1. ŚBK IV 7.1.15. prescribes both these rites and both the formulae. ŚB III. 7. 1.16 prescribes these rites, but not the formulae.

समम्भूमि कृत्वाद्भिरुपसिच्य विष्णोः कर्माणीति (६.४)॥१२॥

12. Having made (the hole) in the level of the ground[1] (by means of the earth), then having sprinkled water (on it), (the Adhvaryu) makes (the sacrificer) who has touched the sacrificial post, recite *viṣṇoḥ karmāṇi...* (VS VI.4)[1].

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1. the expression *samaṁbhūmi* is used by ŚBK IV. 7.1.15 (*samaṁbhūmi paryṛṣaṇaṁ bhavati*) only and not by ŚBM. For this Sūtra cp. ŚB III.7.1.16-17.

तद्विष्णोरिति (६.४) चषालमीक्षमाणम् ॥१३॥

13. While (the sacrificer) is looking at the top-ring (the Adhvaryu makes him recite) *tadviṣṇoḥ...* (VS VI.4)[1].

1. Cp. ŚB III.7.1.18.

परिवीयमाणायानुवाचयति॥१४॥

14. He makes (the Hotṛ) recite for the (sacrificial post) being girdled.

त्रिगुणा त्रिव्यामा कौशी रशना तया नाभिमात्रे त्रिवृतं परिव्ययति परिवीरसीति (६.६)॥१५॥

15. The girdle is a triple cord, three Vyāmas[1] in length, made of Kuśa-grass. By means of it he girdles (the post) at the height of the navel[2] (of the sacrificer), in a threefold manner with *parivīrasi...*(VS VI.6)[1].

1. *Vyāma* is a measurement equal to five cubits.
2. *nābhimātre* ŚBK IV. 7.1.18 has the following expression *nābhidaghne parivyayati.* ŚBM does not mention this point. For this Sūtra cp. ŚB III.7.1.19-21.

संसृज्यान्यतरस्यामन्तं प्रवेशयति॥१६॥

16. Having tied (the ends) he inserts the end in either (of the fold of the girdle).

यूपशकलमस्यामवगूहत्युत्तरेणाग्निष्ठां दिवः सूनुरसीति (६.६)॥१७॥

17. In it (= the girdle) he conceals a chip of the sacrificial post, to the north of that (conrner), which is in front of the fire, with *divaḥ sūnurasi...* (VS VI. 6)[1].

1. Cp. ŚB III.7.1.22.

बहुषु यथास्वम्॥१८॥

18. When there are many (sacrificial posts) (he should conceal at each post) its own (chip)[1].

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1. Cp. ŚB III.7.1.22.

उपावीरसीति (६.७) तृणमादाय तेन पशुमुपस्पृशत्युप देवानिति (६.७)॥१९॥

19. Having taken a grass- blade with *upāvīrasi...* (VS VI.7), he touches the animal by means of it with *upa devān...*(VS VI.7)[1].

1. Cp. ŚB III.7.3.8-13.

छागं मन्त्राम्नानात् ॥२०॥

20. (He touches) a he-goat because it is mertioned in the formula (See ŚB III.8.2.26).

पन्नदम्॥२१॥ अव्यङ्गम्॥२२॥

21-22. (He touches the he-goat to which) teeth have come, the body of which is perfect.

यथामन्त्रवर्णं प्रोक्षणे॥२३॥

23. (And which is) as described in the formula[1] (to be recited) at the time of sprinkling (water).

1. viz. VS VI.9. In that formula the animal is supposed to have the mother and the father and a brother. So the animal to be used in this rite should be having these. This view is refuted in the next Sūtra.

नाचोदितत्वात्॥२४॥

24. No (it should not be so) because that has not been precribed (by a Brāhmaṇa-text).

अग्निं मन्थत्या होमात्करोति॥२५॥

25. He churns out fire (and) performs (the rite) up to the libation[1].

1. See V. 1.27-2.6.

उपाकरणमन्थने वा॥२६॥

26. (He may either perform) the leading up[1] (of the animal) and churning out (of the fire) or (not)[2].

1. *Upākaraṇa* is the same as touching the animal with a grass blade (See Sūtra 19).

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2. ŚB III.7.3.7 mentions this view according to which these rites are not to be performed. But then it rejcects this view.

द्विगुणरशनया द्विव्यामया कौश्या पाशं कृत्वान्तराशृङ्गमभिदक्षिणं बध्नात्यृतस्य त्वेति (६.८)॥२७॥

27. Having made a noose by means of a double stringed, two-Vyāmas-long (rope) made of Kuśa-grass, he binds (the animal) in the region between the horns, with *ṛtasya tvā*...(VS VI.8)[1].

1. Cp. ŚB III. 7.3.13.4.2.

देवस्य त्वेति (६.९) यूपे॥२८॥

28. (He binds the animal) to the sacrificial post with *davasya tvā*... (VS VI.9)[1].

1. Cp. ŚB III. 7.4.3.

ऐन्द्राग्नः सौर्यः प्राजापत्यो वा॥२९॥ यमिछेत्॥३०॥

29-30. (The animal is to be offered to Indrāgnī or to Sūrya or to Prajāpati[1] or to whomsoever (god) (the sacrificer) desires (to offer to)[1].

1. Cp. ŚB XI.8.3.1-3.

अद्भ्यस्त्वेति (६.९) पशुं प्रोक्षणीभिः प्रोक्षति॥३१॥

31. With *adbhyastvā*...(VS VI.9) he sprinkles the sprinkling water (on the animal)[1].

1. Cp. ŚB III. 7.4.4-5.

अपां पेरुरित्यस्य (६.१०) उपगृह्णाति॥३२॥

32. He holds (the lustral water) under the mouth (of the animal) with *apāṁ peruḥ*...(VS VI.10)[1].

1. Cp. ŚB III. 7.4.6.

आपो देवीरित्यधस्तादुपोक्षति (६.१०)॥३३॥

33. With *āpo devīḥ*... (VS VI.10) he sprinkles (the water) underneath (the body)[1].

1. Cp. ŚB III. 7.4.6.

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VI. 4.

इध्मप्रैषादि करोत्या प्रयाजेभ्यः॥१॥

1. (The Adhvaryu) performs the rites beginning with the summon (to the Hotṛ) (for reciting the Sāmidhenī-verses at the time when he puts) kindling-sticks (into the fire) upto the fore-offerings (*prayājas*)[1].

1. i.e. rites described in III.1.1-3.8. For the Sūtra cp. ŚB III. 7.4.7.

उत्तराघारमाघार्य पशुं पूर्वं समनक्ति ललाटांसश्रोणिषु सं त इति (६.१०) प्रतिमन्त्रम्॥२॥

2. Having made the second libation of ghee[1] first,[2] he anoints the animal on its fore-head, shoulders and the loins, each with one of the formulae (in sequence) beginning with *saṁ te*...(VS VI. 19)[1].

1. For this see III.2.1.
2. In the normal paradigme, immediately after the second libation of ghee, the Dhruvā-ladle is anointed (III.2.2). But here, first the animal is anointed and then the Dhruvā-ladle. For this Sūtra cp. ŚB III. 7.4.8-9.

प्रवृत्य होतारमाश्राव्याहाग्निर्ह दैवीनां विशां पुरएतायं यजमानो मनुष्याणां सुन्वन्निति सुत्ये तयोरस्थूरि गार्हपत्यं दीदयच्छतं हिमा द्वा यू राधांसीत्सम्पृञ्चानावसम्पृञ्चानौ तन्व इति (३.७.४.१०-११)॥३॥

3. Having selected the Hotṛ, then having made (the Āgnīdhra) to say, *astu śrauṣaṭ*, he says *agnir ha daivīnām... tanvaḥ*. On the Soma-pressing-day, he utters the word *sunvan* (instead of *yajamāno mānuṣāṇām*)[1].

1. Cp. ŚB III. 7.4.10-11.

मैत्रावरुणाय दण्डं प्रयच्छति मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा प्रयच्छामीति॥४॥ औदुम्बरं यजमानमुखमात्रम्॥५॥

4-5. He gives a staff to the Maitrāvaruṇa, with *mitrāvaruṇayostvā*... (The staff should be) of Udumabara (ficus glomerata) and of the height of the sacrificer.

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दीक्षितदण्डं सोमे॥६॥ क्रीते वा॥७॥

6-7. In a Soma-sacrifice, he gives the staff of the consecrated (sacrificer to the Maitrāvaruṇa). (He should give it either at this stage of the ritual) or after the (Soma) is purchased.

एकादश प्रयाजाः॥८॥ अनुयाजाश्च॥९॥

8-9. (In an animal-sacrifice) there should be eleven Prayājas and eleven Anuyājas[1].

1. Cp. ŚB III. 8.1.3; 4.1.

समैत्रावरुणे प्रेष्येत्याह यजस्थाने वचने॥१०॥

10. In a sacrifice *with* the Maitrāvaruṇa (-priest), (the Adhvaryu) says *"Praiṣya"* (Summon the Hotṛ to recite the offering-verse) (to the Maitrāvanuṇa) instead of (saying to the Hotṛ) *yaja* (=recite the offering verse).

दशेष्ट्वा प्रयाजानाह शासमाहरेति॥११॥

11. Having offered ten fore-offerings, he says (to slaughterer) "Bring (give) the knife"[1].

1. Cp. ŚB III. 8.1.4.

स्वरुमादायाक्त्वोभौ जुह्वग्रे ताभ्यां पशोर्ललाटमुपस्पृशति घृतेनाक्ताविति (६.११)॥१२॥

12. Having taken the chip (from the sacrificial post) then having anointed at the top of the Juhū (-offering-ladle), he touches the fore-head of the animal by means of them two, with *ghṛtenāktau...* (VS VI. 11)[1].

Cp. ŚB III. 8.1.5.

स्वरुमवगुह्यासिं प्रयछन्नाहैषा ते प्रज्ञाताश्रिरस्त्विति (३.८.१.४)॥१३॥

13. Having concealed the chip (at its original place)[1] and given (back) the knife (to the slaughterer), he says (to him), "May this be thine approved edge."

1. See VI. 3.17. For this Sūtra cp. ŚB III. 8.1.5.

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सादयित्वा स्रुचौ चात्वालमुत्तरेण शामित्रायोल्लिखति॥१४॥

14. Having placed the offering-ladles, (on their places) he draws lines for the Śāmitra (fire) to the north of the Cātvāla (pit)[1].

1. Cp. ŚB III. 8.1.5.

VI. 5.

पर्यग्नयेऽनुवाचयति॥१॥

1. (The Adhvaryu) makes (the Hotṛ) recite for Agni circumambient[1].

1. Cp. ŚB III. 8.1.6.

आहवनीयोल्मुकमादायाग्नीत् त्रिः समन्तं पर्येति पश्चाज्यशामित्रदेशयूपचात्वालाहवनीयान्॥२॥ आज्यपशुशामित्रान्वा॥३॥

2-3. The Āgnīdhra (-priest), having taken a fire-brand from the Āhavanīya-fire, circumambulates thrice (from the right to the left) either the place comprising the animal, ghee, the region of slaughtering, the sacrificial post, pit, and the Āhavanīya-fire or (only) the ghee, the animal, and the region of slaughtering[1].

1. Cp. ŚB III. 8.1.6.

प्रतिप्रास्योल्मुकं तावत्प्रतिपर्येति॥४॥

4. Having thrown back the fire-brand (into the Āhavanīya, he circumambulates (the same things) for so many times (i.e. thrice) in the opposite direction (i.e. from the left to the right).

पुनरादायोदङ् प्रतिपद्यते॥५॥ पशुश्चान्वक्॥६॥

5-6. Having again taken (that fire brand) (the Āgnīdhra-priest) begins to walk with his face to the north. The animal follows (him)[1].

1. Cp. ŚB III. 8.1.9.

प्रतिप्रस्थातान्वारभत एनं वपाश्रपणीभ्यां कार्ष्मर्यमयीभ्यां विशाखाविशाखाभ्याम्॥७॥ तमध्वर्युः॥८॥ यजमानोऽध्वर्युम्॥९॥

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7-9. The Pratiprasthātṛ holds (the animal from behind, by means of two spits useful in roasting omentum—made of Kārṣmarya (gmelina arborea)[1] (-wood), one of them bifurcate (at the top) and the other straight– to him (= the Āghīdhra) the Adhvaryu (holds from behind), the sacrificer (holds) the Adhvaryu from behind.

1. See ŚB III. 8.1.17. For this Sūtra cp. ŚB III. 8.1. 9-10.

वेदितृणे अध्वर्युरादायाश्राव्याहोपप्रेष्य होतर्हव्या देवेभ्य इति॥१०॥

10. Having taken two blades of grass from the altar (which is covered by grass), then having made (the Āgnīdhra) to say *astu śrauṣaṭ* (the Adhvaryu) says (to the Maitrāvaruṇa) "O Hotṛ; summon again (the Hotṛ) to recite for offerings to the gods."[1]

1. Cp. ŚB III. 8.1.11.

रेवति यजमान इति (६.११) वाचयति॥११॥

11. (Then he) makes (the sacrificer) recite *revati yajamānaḥ*...(VS VI. 11)[1].

1. Cp. ŚB III. 8.1.12-13.

शामित्रं नातीयात्॥१२॥

12. He should not go beyond the slaughtering-place.

शामित्रेऽग्निं निदधाति॥१३॥

13. He places the fire (which is in the hand of the Āgnīdhra) in the slaughtering-place.

निर्मन्थ्यमेके॥१४॥

14. Some place the churned out fire (there)[1].

1. i.e. they churn out fire and place it there. ŚB III. 8.1.7-8 this view is mentioned but rejected.

पश्चात्तृणमुपास्यति वर्षो वर्षीयसीति (६.११)॥१५॥

15. To the west (of the slaughtering-place), (the

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Adhvaryu) throws one grass-blade (out of the two which he has taken), with *varṣo varṣīyasi...* (VS VI. 11)[1].

1. Cp. ŚB III. 8.1.14.

तस्मिन्नेनं निघ्नन्ति प्रत्यक्शिरसमुदक्पादम्॥१६॥

16. On that (grass-blade) they kill it (= the animal) with its head to the west and feet to the north.

प्राक्शिरसं वा॥१७॥

17. Or, with its head to the east (and feet to the north).

संगृह्य मुखं तमयन्त्यवाश्यमानम्॥१८॥ वेष्केण वा॥१९॥

18-19. Having held the mouth tightly they suffocate it without letting it make any sound or (they kill it) by means of a noose[1].

1. Cp. ŚB III. 8.1.15.

एत्याहवनीयमावृत्यासते॥२०॥

20. Having come back (to the altar), then having turned around the Āhavanīya, (they sit down)[1].

1. Cp. ŚB III. 8.1.15.

संज्ञपयान्वगन्नित्येव ब्रूयात् (३.८.१.१५)॥२१॥

21. He should say (to the slaughterer) "Make it quite, it has gone."[1]

1. Cp. ŚB III. 8.1.15.

स्वाहा देवेभ्य इति (६.११) जुहोति॥२२॥

22. (The Adhvaryu) makes a libation (of ghee) with *svāhā devebhyaḥ* (VS VI.11)[1].

1. Cp. ŚB III. 8.1.16.

संज्ञप्तः पशुरिति प्रोक्ते शेतां नु मुहूर्तमित्याहासोमे॥२३॥

23. After (the slaughterer) has declared, "The animal is quited", (The Adhvaryu) says, "Let it sleep for a moment"—in case it is not a part of a Soma (-sacrifice)[1].

1. In an animal-sacrifice, which is not a part of Soma-

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sacrifice, the Adhvaryu should not say these words. For this Sūtra cp. ŚB III. 8.3.5.

देवेभ्यः स्वाहेति (६.११) जुहोति॥२४॥

24. (And then he) makes a libation (of ghee) with *devebhyaḥ svāhā* (VS VI.11)[1].

1. Cp. ŚB III. 8.1.16.

न वैते जुहुयात् ॥२५॥

25. He may either make or not make these libations (mentioned in Sūtras 22 and 24).

वपाश्रपणीभ्यां नियोजनीं चात्वाले प्रास्यति माहिर्भूरिति (६.१२) ॥२६॥

26. He throws the binding-rope into the pit by means of the spits to be used for roasting the omentum, with *māhir bhūḥ*...(VS VI. 12).

प्रतिप्रस्थातः पत्नीमुदानयेत्याह॥२७॥ नेष्टरिति सोमे॥२८॥

27-28. He then says, "O Pratiprasthātṛ, lead up the sacrificer's wife," In case (the animal-sacrifice is a part of a Soma (-sacrifice), he says, "O Neṣṭṛ[1], (lead up the sacrificer's wife)"[1].

1. Cp. ŚB III. 8.2.1.

VI. 6

पात्रेजनहस्तां वाचयति नयन्नमस्त आतानेति (६.१२–१३)॥१॥

1. The Pratiprasthātṛ—or the Neṣṭṛ—while leading her, makes (the sacrificer's wife) who is with the feet-washing (-water)[1] in her hands, *nasmasta ātāna*...(VS VI.12-13)

1. The water in her hand is for the sake of washing not only the feet but also the other limbs of the animal.

पशोः प्राणञ्छुन्धति पत्नी॥२॥ मुखं नासिके चक्षुषी कर्णे

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नाभिं मेढ्रं पायुं पादान्त्संहृत्य वाचं ते शुन्धामीति (६.१४) प्रतिमन्त्रम्।।३।।

2-3. The sacrificer's wife (then) cleanses the openings of the vital airs of the animal viz. the mouth, the two eyes, the too ears, the navel, the sexual organ, the anus, and having held together the feet, each (opening of the vital air) with one of the formulae in sequence, beginning with *vācaṁ te śundhāmi...*(VS VI.14)[1].

1. Cp. ŚB III. 8.2.4-7.

शेषेण यजमानश्च शिरःप्रभृत्यनुषिञ्चतः।।४।।

4. With the remaining (Pānnejana-water) (the Adhvaryu) and the sacrificer sprinkle upon the head etc. (of the animal).[1]

1. Cp. ŚB III. 8.2.7 where it has not been elearly said who is to accompany the sacrificer in sprinkling. Perhaps, the sacrificer and the wife may be meant. ŚBK, however, clearly says that the Adhvaryu and the sacrificer should sprinkle (*atha yāḥ pariśiṣṭā āpo bhavanti tābhiradhvaryuś ca yajamānaścānuṣiñcataḥ* ŚBK IV. 8.2.6).

मनस्त इति (६.१५) शिरः।।५।। यत्ते क्रूरमित्यङ्गानि (६.१५)।।६।।

5-6. They sprinkle on the head with *namaste...*(VS VI.15) (on the other limbs with the relevant formulae) and on all the limbs (together) with *yatte krūram...* (VS VI. 15)[1].

1. Cp. ŚB III. 8.2.9-10.

शमहोभ्य इति (६.१५) पश्चात्पशोर्निषिञ्चतः।।७।।

7. With *śamahobhyaḥ...* (VS VI.15) they pour down (the remaining water) to the west of the animal[1].

1. Cp. ŚB III. 8.2.10-11.

उत्तानं पशुं कृत्वाग्रेण नाभिं तृणं निदधात्योषध इति (६. १५)।।८।।

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8. Having made the victim to lie on its back, (the Adhvaryu) lays down (the second) grass-blade to the upper side of the navel, with *oṣadhe*...(VS VI. 15)[1].

1. Cp. ŚB III. 8.2.12.

स्वधित इति (९.१५) प्रज्ञातयाभिनिधाय छित्त्वाग्रं सव्ये कृत्वा दक्षिणेन मूलमुभयतोऽनक्ति लोहितेन रक्षसामिति (६.१६)॥९॥

9. Having placed (the knife) by its approved edge, with *svadhite*... (VS VI.15), then having cut (the belly along with the grass-blade), then having put the top-part (of the grass-blade) in the left (hand), by the right (hand) he besmears the bottom part (of the grass-blade) on both its ends, with the blood, with *rakṣasām*... (VS VI.16)[1].

1. Cp. ŚB III. 8.2.13-14.

निरस्तमित्यपास्यति (६.१६) ॥१०॥

10. With *nirastam*...(VS VI. 16), he throws away[1] (that grass-blade) (on the rubbish heap).

1. Cp. ŚB III. 8.2.15.

इदमहमित्यभितिष्ठति (६.१६) यजमानः॥११॥

11. The sacrificer treads on (it) with *idamaham*... (VS VI.16)[1].

1. Cp. ŚB III. 8.2.15.

वपामुत्खिद्य वपाश्रपण्यौ प्रोर्णौति घृतेन द्यावापृथिवी इति (६.१६)॥१२॥

12. Having pulled out the omentum, (the Adhvaryu) envelops the two spits for roasting the omentum (with it) with *ghṛtena dyāvāpṛthivī*... (VS VI.16)[1].

1. Cp. ŚB III. 8.2.16.

परिवास्य चात्वालेऽवसिच्य शामित्रे प्रतपति ॥१३॥

13. After (the Adhvaryu) has cut (the omentum) off on all sides (from the belly), and poured water on it at the Cātvāla (=pit), (the Pratiprasthātṛ) roasts it on the Śāmitra (-fire)[1].

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1. Cp. ŚB III. 8.2.15.

शामित्रैकदेशमाहवनीये प्रास्यत्यग्नीत्॥१४॥

14. The Āgnīdhra-priest throws a portion of the Śāmitra-fire into the Āhavanīya[1].

1. Cp. ŚB III. 8.2.18.

तृणाग्रं चाध्वर्युर्वायो वेरिति (६.१६)॥१५॥

15. And the Adhvaryu (throws) the top part of the grass-blade (which is in his left hand) into the Āhavanīya[1].

1. Cp. ŚB III. 8.2.18.

उत्तरतस्तिष्ठन्प्रतप्य वपामन्तरा यूपाग्नी हृत्वा दक्षिणतः प्रतिप्रस्थाता श्रपयति परीत्य॥१६॥

16. Standing towards the north (of the Āhavanīya), then having brought it through between the sacrificial post and the (Āhavanīya-fire), and having himself gone round (the fire) the Pratiprasthātṛ roasts it (standing) to the south (of the fire)[1].

1. Cp. ŚB III. 8.2.19-20.

वपां स्रुवेणाभिघारयत्यग्निराज्यस्येति (६.१६)॥१७॥

17. (The Adhvaryu) bastes the omentum (while it is being held over the fire by the Pratiprasthātṛ) (with ghee) by means of the dipping-spoon with *agnirājyasya*...(VS VI.16)[1].

1. Cp. ŚB III.8.2.21.

स्तोकेभ्योऽनुवाचयति॥१८॥

18. (Then the Adhvaryu) makes (the Maitrāvaruṇa) recite for the drops[1].

1. Cp. ŚB III.8.2.22.

शृतायां शृता प्रचरेत्याह प्रतिप्रस्थाता॥१९॥

19. When (the omentum) is cooked the Pratiprasthātṛ says "(The omentum) is cooked, perform the ritual with it".

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स्वाहाकृतिभ्यः प्रेष्यति॥२०॥

20. (The Adhvaryu) gives summon (to the Maitrāvaruṇa to summon the Hotṛ) for the Svāhākṛtis.[1]

1. i.e. to recite the last offering-verse (*yājyā*) of the last Prayāja. For this Sūtra Cp, ŚB III.8.2.23.

हुत्वा वपामभिघारयति पृषदाज्यम्॥२१॥

21. Having offered (the last Prayāja-libation) he bastes the omentum (and then) the clotted ghee with the remnant ghee[1].

1. Cp. ŚB III.8.2.24.

ध्रुवां प्रथममाज्यभागौ चेत्॥२२॥

22. If the Ājyabhāgas are made, then (he bastes) the Dhruvā-ladle first, (and then the pot of ghee, then the omentum, then the pot of clotted ghee, and then the Upabhṛt-spoon of the clotted ghee).

अत्राज्यभागौ कुर्वन्॥२३॥

23. If he is a performer of the Ājyabhāgas (in an animal sacrifice), let him (baste) here (i.e. on the omentum, first).

वपया चरिष्यन्नुपस्तीर्य हिरण्यमवधाय वपामवद्यन्नाहेन्द्राग्निभ्यां छागस्य वपायै मेदसोऽनुब्रूहीति॥२४॥

24. Being about to proceed with the omentum, (the Adhvaryu), having made on underlayer (of ghee in the Juhū ladle), then having laid down a piece of gold (on it), while cutting the omentum (from the spits and putting it into the Juhū), says (to the Hotṛ) "Recite the invitatory verse to Indrāgnī, for the omentum and the fat of the he-goat."[1]

1. Cp. ŚB III.8.2.26.

हिरण्यमवधाय द्विरभिघारणं सोमे॥२५॥

25. In (an animal-sacrifice which is a part of) a Soma (-sacrifice), (the Adhvaryu), having laid down again a piece of gold makes basting (with ghee) two times[1].

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1. In an animal-sacrifice which is not a part of a Soma-sacrifice, this basting is to be done once. For this Sūtra cp. ŚB III.8.2.26.

आश्राव्याहेन्द्राग्निभ्यां छागस्य वपां मेदः प्रेष्येति॥२६॥

26. Having made (the Āgnīdhra) to say *astu śrauṣaṭ* (the Adhvaryu) says to the Maitrāvaruṇa), "Summon (the Hotṛ) (to recite the offering-verse) to Indrāgnī, for the omentum and the fat of the he-goat[1]."

1. Cp. ŚB III.8.2.27.

प्रस्थितमिति च प्रसुते॥२७॥

27. In a Soma-sacrifice (at this stage be should add the word), *prasthitam* (=brought forward) (in the above-mentioned formulae)[1].

1. Cp. ŚB III.8.2.27.

हुत्वा वपाश्रपण्यावनुप्रास्यति प्राचीं विशाखां प्रतीचीमितरां स्वाहाकृते इति (६.१६)॥२८॥

28. Having offered (the omentum), he after-throws the two spits for roasting the omentum (into the fire)—the bifurcated with its top end to the east, and the other (viz. the straight) with its top end to the west—with *svāhākṛte...* (VS VI.16)[1].

1. Cp. ŚB III.8.2.28.

चात्वाले मार्जयन्ते सपत्नीका इदमापः प्रवहतेति (६.१७)॥२९॥

29. (The officiating priests and the sacrificer) along with the sacrificer's wife, cleanse themelves at the pit (*cātvāla*), with *idamāpaḥ pravahata...* (VS VI.17)[1].

1. Cp. ŚB III.8.2.29.

VI. 7.

विशास्ति पशुमन्यः॥१॥

1. Someone other (than the priests) immolates the animal.[1]

1. this view is rejected in the next Sūtra.

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ऋत्विजां वैकोऽप्रकॢप्तत्वाच्छामित्रे॥२॥

2. Or someone among the priests (themselves), (should immolate the animal) because no arrangement (of any separate person) is done for the work of the Śamitṛ.

उपगादर्शनाच्च॥३॥

3. And because the co-singers are seen (to be the usual priests only).[1]

1. Thus some priests themselves do the work of co-singing. No separate persons are mentioned for doing that work. Similarly, some one among the priests themselves should do the work of immolating the animals because no separate person is mentioned for doing that work.

विक्रयी त्वन्यः शूद्रसंयोगात्॥४॥

4. The (Soma-) vendor, should, however, be someone other (than the prists) because there is connection with Śūdra.[1]

1. See VI. 6.3-4, where it is said that either a Brāhmaṇa from the Kautsa-family or, a Śūdra should sell the Soma. Since a Śūdra canot be a priest and can be a Soma-vendor, it can be presumed that the Soma-vendor is always someone other than the priests.

अङ्गान्यवद्यत्यभञ्जन्॥५॥

5. (The Adhvaryu) cuts the limbs of the animal), without breaking them[1].

1. Cp. ŚB III.8.3.3.

हृदयं जिह्वां क्रोडं सव्यसक्थिपूर्वनडकं पार्श्वे यकृद्वृक्कौ गुदमध्यं दक्षिणा श्रोणिरिति जौहवानि॥६॥

6. (He cuts) the heart, the tongue, the breast, the left fore-foot, the two flanks, the liver, the kidneys, the middle (one-third part) of the anus, the right haunch,—(these he cuts into the Juhū (ladle)[1].

1. Cp. ŚB III.8.1.15-18.

दक्षिणसक्थिपूर्वनडकं गुदतृतीयाणिष्ठं सव्या श्रोणिरित्यौपभृतानि॥७॥

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7. (Then he cuts) the right fore-foot, the narrow one-third part of the anus, the left haunch,—(these he cuts) into the Upabhṛt (-ladle)[1].

Cp. ŚB III.8.3.19.

वर्षिष्ठमुपयड्भ्यः॥८॥

8. He cuts the broadest one-third (part of the anus) for the by-offorings[1].

1. Cp. ŚB III.8.3.18.

अवदानकाले प्रभागः॥९॥

9. The division (of the anus into the broad, middle and the narrow parts of it is to be done) at the time of cutting (into the Juhū) (and not now).

वनिष्ठुजाघनि चावद्यति॥१०॥

10. And he cuts the straight gut and the tail.

क्लोमप्लीहाध्यूधीपुरीततं चेच्छन्॥११॥

11. He cuts the right lung, the spleen, the tubular vessel above the udder, and the pericardium, if he desires.

उदरमेदोऽवशिष्टं गुदे प्रास्यति कृशश्चेत्॥१२॥

12. If ths animal is lean, he puts the fat of the belly, that remains (at the time of extracting the omentum) into the anus[1].

1. Cp. ŚB III.8.4.5.

श्वभ्र ऊवध्यमवधाय तस्मिन्लोहितं रक्षसामिति (६.१६)॥१३॥

13. Having thrown the faecal matter into a pit, (he throws the blood in it with *rakṣasām...* (VS VI. 61).

शूले हृदयं प्रतृद्य शामित्रे श्रपयति॥१४॥ पशुं चोखायाम्॥१५॥

14-15. Having thrust, the spit through the heart,[1] he cooks it on the Śāmitra-fire and (he cooks) the animal (i.e. its other limbs) in a pan.

1. Cp. ŚB III.8.5.8. XI. 7.4.3.

पशुदेवतायै पुरोडाश एकादशकपालः॥१६॥

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16. A sacrificial bread (to be offered) to the (same) deity to which the animal (is offered)[1], should be prepared on eleven potsherds.

1. Cp, ŚB III.8.3.1.

अग्नीषोमीयो वा विशेषोपदेशात्॥१७॥

17. Or, rather, (the bread on eleven potsherds should be offered to Agni and Soma, because it has been specifically prescribed.[1]

1. Thus when it is offered as a part of the animal-sacrifice in a Soma-sacrifice, to Angi-and-Soma, then it should be prepared on eleven potsherds. If the animal-sacrifice is being performed independently, then it is to be prepared on the potsherds, the number of which should be that which is appropriate to that deity to which it is being offered. Thus if the deity is Indrāgnī, the bread should be prepared on twelve potsherds; if Sūrya, then eight, if Prajāpati, then eight etc.

अत्रैव हविष्कृदाह्वानमिज्यैकत्वात्॥१८॥ अवद्यन्नाहेन्द्राग्निभ्यां पुरोडाशस्यानुब्रूहीति॥१९॥ उपभृति चावद्यति स्विष्टकृद्वत्॥२०॥

18. The Adhvaryu should call the preparor of the oblation-substance, now (viz. at the time of pounding in connection with the sacrificial bread; the striking of the stones is already done at the time of the sprinkling of the vessels of the animal-sacrifice), because (the striking is) one with (i.e. a part of) the (animal-) offering. While cutting, he says (to the Maitrāvaruṇa), "Recite the invitatory verse for Indra and Agni, in connection with the sacrificial bread". And he cuts into the Upabhṛt in the same manner as that of the Sviṣṭakṛt.

इन्द्राग्निभ्यां पुरोडाशमिति प्रेष्यति॥२१॥

21. (Then he) summons (the Maitrāvaruṇa to summon the Hotṛ to recite the offering verse) to Indrāgnī for the sacrificial bread.

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हुत्वा समानीयाग्नये प्रदाय॥२२॥

22. Having offered (the oblation substance which was in the Juhū-ladle), then having put together (the oblation-substance from the Upabhṛt-ladle into the Juhū-ladle) and then having offered to Agni, (he cuts the Iḍā)[1].

1. See Sūtra 25.

सगुणस्थानेऽगुणः सर्वविकार एकत्वात्॥२३॥

23. Instead of (Agni) qualified, non-qualified (is to be accepted as the deity), because in all the modifications, (Agni is) one (and the same)[1]

1. Instead of Agni Sviṣṭakṛt, merely Agni is to be supposed as the deity, because in the ritual of the Ṛgveda, the Summon to be given by the Maitrāvaruṇa to the Hotṛ for reciting the offering verse is mentioned and in that summon merely the word Agni occurs and not Agni Sviṣṭakṛt. The deity mentioned by the Hotṛ and the deity to which the offering is given by the Adhvaryu should be one and the same. So the Adhvaryu should give the offering to the non-qualified Agni himself.

यथाम्नातं वा वचिभेदात्॥२४॥

24. Or, rather, as has been said in the sacred texts (is to be done) because the prescriptions are different[1].

1. So the Ṛgveda priests should follow the prescription for them and mention Agni without qualification viz. Sviṣṭakṛt and the Adhvaryu should follow the prescriptions appertaining to him and offer to Agni Sviṣṭakṛt.

इडामवद्यति॥२५॥

25. Then (the Adhvaryu) cuts the Iḍā (-portion).

अक्रियान्यस्य समानार्थत्वात्॥२६॥

26. The other (activities e.g. adding fuel to the fire etc.) are not to be performed (in connection with the sacrificial-bread-offering) because their purpose is the same (as that of those performed already).[1]

1. Thus according to this Sūtra the Sviṣṭakṛt-rite and, the Iḍā-rite should not be performed in connection with the

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animal-sacrificial-bread-offering.—This view is refuted in the next Sūtra.

न चोदनाभेदात्॥२७॥

27. No, (the Sviṣṭakṛt-rite and the Iḍā-rite should be performed) because their[1] prescriptions are different,

1. viz. of the animal-sacrifice and the animal-sacrifical-bread.

कालगुणभेदाच्च॥२८॥

28. And because their timings and attributes are different.

पशुर्दक्षिणा धेनुर्वरो वा मार्जिते ॥२९॥

29. (For this animal-sacrifice) an animal e.g. a bull or a chosen thing, (should be given as a sacrificial gift, after priests) have cleansed themselves (after consuming the Iḍā-portion of the animal-sacrificial-bread)[1].

1. Cp. ŚB III.7.2.5.

VI. 8.

शमितारं शास्ति त्रिः प्रच्यावयतात्त्रिः प्रच्युतस्य हृदयमुत्तमं कुरुतात् यत्त्वा पृच्छाच्छ्रुतं हविः शमिताऽरिति शृतमित्येव ब्रूतान्न शृतं भगवो न शृतं हीति (३.८.३.४)॥१॥

1. (The Adhvaryu) instructs the Śamitṛ (=slaughterer), "Move (the limbs) thrice, and of the (limbs), moved thrice, make the heart to be the uppermost; if anyone asks you, "Is the oblation-subastance cooked, O Śamitṛ ?" then say only "Cooked" and not "Cooked, revered Sir" nor "cooked verily".[1]

1. Cp. ŚB III. 8.3.3-4.

त्रिःप्रच्युते हृदयं प्रवृह्योत्तमं करोति॥२॥

2. After, (the limbs have been) thrice moved, the Śamitṛ, having removed the heart (from the spit), makes it at the top (of the limbs).

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शूलं चाभूमौ॥३॥

3. (He should not keep) the spit (directly) on the ground.

जुह्वा पृषदाज्यस्यादायोपनिष्क्रम्य पृच्छति शृतं हविः शमिताइरिति त्रिभिरभिक्रामम्॥४॥

4. Having taken the clottd ghee by means of Juhū (-ladle), then having stepped out (of the altar), he asks thrice, "O Śamitṛ, is the oblation-substance cooked ?" each time going nearer (to him)[1].

1. Cp. ŚB III.8.3.5.

प्रोक्ते तद्देवानामित्याहोपांशु॥५॥

5. After (the Śamitṛ) has replied (that it is cooked), (the Adhvaryu says each time), "That is of the gods", in an inaudible vioce[1].

1. Cp. ŚB III. 8.3.3-4.

सं ते मन इति (६.१८) हृदयमभिघार्य सर्वम्॥६॥

6. Having basted the heart (of the animal with the clotted ghee) with *saṁ te manaḥ*...(VS VI.18) (he bastes the animal i.e. limbs) completely (without any formula)[1].

1. Cp. ŚB III.8.3.8-9.

पश्वसी वपावद्धृत्वा दक्षिणतः प्रतिप्रस्थाता वेद्यां प्लक्षशाखास्ववद्यति॥७॥

7. Having carried the animal (i.e. the limbs) and the knife in the same manner as that of the omentum[1] (the Adhvaryu places them) to the right side on the altar. The Pratiprasthātṛ, cuts (the limbs) on the branches of Plakṣa (ficus infectoria)[2].

1. See VI. 6.16. Thus they are carried through between the sacrificial post and the Āhavanīya - fire.
2. Cp. ŚB III.8.3.10-12.

जुहूपभृतोरुपस्तृणीते वसाहोमहवन्यां पात्र्यां च॥८॥

8. (The Adhvaryu) makes an underlayer (of ghee) in

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the Juhū, in the Upabhṛt, in the ladle of the fat-gravy, and in the vessel (for holding the cuttings of Iḍā)[1].

1. Cp. ŚB III.8.3.13.

मनोतायै हविषोऽवदीयमानस्यानुब्रूहीत्युक्ते स्रुचोरवद्यति यथोक्तं द्विर्द्विः ॥९॥

9. After (the Adhvaryu) has said (to the Maitrāvaruṇa), "Recite the invitatotry verses to Manotā for the oblation substance being cut."[1] (the Pratiprasthātṛ) cuts (the limbs) in the two offering-ladles, twice in each in the manner as described (perviously)[2].

1. Cp. ŚBK IV.8.3.9. *athāha manotāyai haviṣovadīyamānasyānubrūhi.* The present Sūtra seems to be based on ŚBK. ŚBM has merely *manotāyai haviṣonuvāca āha* (III. 8.3.14)
2. See II. 7.6-7. Thus those to be cut in the Juhū are to be cut in the Juhū and those to be cut in the Upabhṛt, are to be cut in the Upabhṛt.

अश्रेषे गुदतृतीये॥१०॥

10. He cuts into two the two one-third parts of the anus, completely[1].

1. Cp. ŚB III.8.3.19.

वपावद्धिरण्यम्॥११॥

11. (The Adhvaryu) (puts) a piece of gold (in the Juhū and in the Upabhṛt) in the same manner as in connection with the omentum[1].

1. See VI. 6.24-25. Thus he puts a piece of gold after making an under-layer. Then he puts the meat oblations. Then again he puts a piece of gold and bastes it with ghee once if it is an independent animal-sacrifice and twice if it is an animal-sacrifice forming a part of a Soma-sacrifice. For this Sūtra cp. ŚB III.8.3.10.

रेडसीति (६.१८) वसां गृहीत्वा द्विरभिघार्य प्रयुतमिति (६.१८) पार्श्वेन संसृजत्यसिना वा॥१२॥

12. Having taken the fat-gravy with *reḍasi*...(VS

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VI.18), then having basted (it with ghee) twice, he mixes (it with the ghee) by means of either a rib or a knife, with *prayutam*...(VS VI. 18)[1].

1. Cp. ŚB III.8.3.20-24.

श्रेषमिडापात्र्यामासिच्य क्रोडमनस्थीनि च प्रास्यति श्रोणिवर्जम्(३.५)॥१३॥

13. Having poured the remaining (fat-gravy) into the vessel for Iḍā he puts in it the breast, and the (other) boneless (limbs)[1] except the hunch.

1. heart, tongue, liver, kidneys. For this Sūtra cp. ŚB III.8.3.25.

जाघनीगुदं निधायाहेन्द्राग्निभ्यां छागस्य हविषोऽनुब्रूहीति॥१४॥

14. Having placed the tail and the anus (at a known place), he says (to the Maitrāvaruṇa), "Recite (the invitatory verse) to Indrāgnī, for the oblation-substance of the he-goat."[1]

1. Cp. ŚB III.8.3.29.

आश्राव्याहेन्द्राग्निभ्यां छागस्य हविः प्रेष्येति॥१५॥

15. After having made (the Āgnīdhra to say), *astu śrauṣaṭ* (he says to the Maitrāvaruṇa), "Summon (the Hotṛ to recite the offering-verse) to Indrāgnī, for the oblation substance of the he-goat."[1]

1. Cp. ŚB III.8.3.29.

प्रस्थितमिति च प्रसुते॥१६॥

16. (In the above mentioned Summon, he adds the word) *prasthitam* (= brought forward) in an animal-sacrifice which is a part of a Soma (-sacrifice)[1].

1. Cp. ŚB III.8.3.29.

अर्धर्चान्तरे याज्यायै वसैकदेशं जुहोति घृतं घृतपावान इति (६.१९)॥१७॥

17. In the interval of the half-verses of the offeing-verse, (the Adhvaryu) makes the libation of a part of the fat-gravy with *ghṛtaṁ ghṛtapāvānaḥ*...(VS VI. 19)[1].

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1. Cp. ŚB III.8.3.30-33.

दैवतं हुत्वा प्रदक्षिणमावृत्य जुह्वा पृषदाज्यस्योपघ्नन्नाह वनस्पतयेऽनुब्रूहीति॥१८॥

18. Having offered (the oblation-substance) for the (main) deity, then having turned by the right, while scooping the clotted ghee, he says (to the Maitrāvaruṇa), "Recite the invitatory-verse to Vanaspati."[1]

1. Cp. ŚB III.8.3.32-33.

आश्राव्याह वनस्पतये प्रेष्येति॥१९॥

19. Having made (the Āgnīdhra to say) *astu śrauṣaṭ* he says to the Maitrāvaruṇa. "Summon (the Hoṛt to recite the offering-verse) to Vanaspati."[1]

1. Cp. ŚB III.8.3.33.

हुत्वा समानीय सौविष्टकृतम्॥२०॥

20. Having offered, then having put together (the oblation-material from the Upabhṛt ladle into the Juhū-ladle), (he should perform) the Sviṣṭakṛt-offering[1].

1. Cp. ŚB III.8.3.34.

प्रत्येत्य वा दिशो व्याघारयति वसाशेषेण वाजिनवत्॥२१॥

21. (Either standing there only) or having come back, he sprinkless (i.e. makes libations in) the directions (in the fire) by means of the remaining fat-gravy in the same manner as that of the whey[1].

1. For details see IV. 4. 16-17. Thus he sprinkles from the left to the right beginning in the east, each time with one of the formulae in sequence, beginning with *diśaḥ*... (VS VI.19). The last two formulae are to be applied for sprinkling in the middle and in the eastern region. For this Sūtra cp. ŚB III.8.3.35.

सर्वं जुहोति॥२२॥

22. He makes libation completely[1].

1. i.e. without allowing any remnant. This is to be contrasted with the whey-sprinkling where some portion is to be made remnant for being consumed (see IV. 4.19).

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V. 9.

ऐन्द्रः प्राण इति (७.२०) पशुं संमृशति॥१॥

1. With *aindraḥ prāṇaḥ*...(VS VI. 20), he touches the animal (in the form of oblation-substance which is remaining)[1].

1. Cp. ŚB III.8.3.35-37.

अवदाय वेडां प्राक्प्रदानात्॥२॥

2. (He touches either at this stage), or after having cut the Iḍā (but) before giving it (to the priests)[1].

1. ŚBM III. 8.3.36 mentions this alternative but in that case it prescribes to touch again at that stage. ŚBK IV. 8.3.24 prescribes the alternative mentined here but does not support it. It is a usual practice with the Kātyāśs to give option even when some practices are not supported but merely mentioned by the Śatapatha Brāhmaṇa. So it seems that here, Kātyāśs is closer to ŚBK than to ŚBM. (ŚBK IV. 8.3.24 reads : *atha paśuṁ saṁmṛśati eṣaiva saṁmarśanasaya velā yadi tu manyeteme vimathiṣyante ya imebhitastiṣṭhanti ityapi puraiva saṁmṛśet eṣā tveva velā*).

इडामादधाति॥३॥

3. He places the Iḍā (on the hand of the Hotṛ).

उपहूतायां वनिष्ठुमग्रांधे॥४॥ अध्यूधीं होत्रे॥५॥

4-5. After the invocation for the Iḍā is done, he gives the straight gut (*vaniṣṭhum*) to the Āgnīdhra. (He gives) the tubular vessel above the uder to the Hotṛ.

अवान्तरेडा वा॥६॥

6. Optionally, (the tubular vessel above the udder) can serve) as the the intermediate Iḍā.

मार्जिते प्रेष्यत्यग्नीदौपयजानङ्गारानाहरोपयष्टरुपसीद ब्रह्मन्प्रस्थास्यामि समिधमाधायाग्निमग्नीत्संमृड्ढीति॥७॥

7. After they have cleansed themselves, (the Adhvaryu)

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summons, "O Agnīdh, bring the burning coals for the by-offerings, O performer of the by-offerings, sit near (them); O Brahman, I shall proceed; O Agnīdh, having put a kindling-stick (on the Āhavanīya), wipe the fire."

शामित्रादङ्गारानाहृत्य वेदिश्रोण्यां निवपत्युत्तरस्याम्॥८॥

8. Having brought burning coals from the Śāmitra fire, (the Āgnīdhra) puts them on the northern hip (i.e. on the north-western part) of the altar (after removing the sacred grass from there).

आग्नीध्रीयाद्वा सोमे होतृधिष्ण्ये॥९॥

9. In (an animal-Sacrifice, which is a part of a Soma (-sacrifice), (he may) optionally (bring them) from the Āgnīdhrīya, and put them on the Hotṛ's fire-hearth.

प्रतिप्रस्थातोपयजति गुददतृतीयस्य प्रच्छेदमनुयाजेषु समुद्रं गच्छेति (६.२१) प्रतिमन्त्रम्॥१०॥

10. The Pratiprasthātṛ makes the by-offerings while the after-offerings (are being offered by the Adhvaryu), (each time), by means of a cut portion of the one third part of the anus, each with one of the formulae (in sequence) beginning with *samudraṁ gaccha*...(VS VI. 21)[1].

1. Cp. ŚB III.8.4.1-5.4

प्रतिवषट्कारं हुत्वा मनो म इति (६.२१) मुखोपस्पर्शनम्॥११॥

11. Having offered at each Vaṣaṭ-call, (at the end of all the by-offerings he should) touch his mouth with *mano me*... (VS VI. 21)[1].

1. Cp. ŚB III. 8.5.5.

अनुयाजान्ते स्वरुं जुहोति दिवं ते धूम इति (६.२१)॥१२॥

12. At the end of the after-offerings (the Adhvaryu) offers the chip of the sacrificial post with *divaṁ te dhūmaḥ*... (VS VI.21).

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पशुदेवतावनस्पतिभ्यां स्रुग्व्यूहनम्॥१३॥

13. The separation of the offering-ladles (should be done with a mention, in the relevant formulae, that they are being separated) for the main deity of the animal-sacrifice and Vanaspati.

1. For this rite, and the formulae to be used, at that time in the normal paradigme, see III. 5.17-19 ; see also 20.

जाघन्या पत्नीसंयाजनम्॥१४॥

14. (The Adhvaryu performs) the Patnīsaṁyāja (-rite) by means of the tail (of the animal)[1].

1. Cp. ŚB III. 8.6.6.

उत्तानाया देवानां पत्नीभ्योऽवद्यति॥१५॥

15. For the wives of the gods, he cuts portions from the inside (of the tail)[1].

1. Cp. ŚB III. 8.5.7.

इडां च॥१६॥

16. He invokes the Iḍā (-portion also from the inside of the tail).

परिवर्त्याग्नये गृहपतये॥१७॥ अग्नीधे च॥१८॥

17-18. Having turned (the tail) upwards, he cuts portions for Agni Gṛhapati and for Agnīdh[1].

1. Cp. ŚB III. 8.5.7.

आज्येन पूर्वे॥१९॥

19. The first two Painīsaṁyājas should be offered by means of ghee[1].

1. This view is refuted in the next Sūtra.

सर्वा वा जाघन्याविशेषात्॥२०॥

20. Or, rather, all (the Patnīsaṁyājas should be offered) by means of the tail because of the abscence of specification.[1]

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1. See ŚB III. 8.5.6 where, without any specification, the Patnīsaṁyājas are prescibed to be offered by means of the tail. So it means that all of them are to be offered by means of the tail.

VI. 10.

बर्हिर्हुत्वापो गच्छन्ति हृदयशूलमादाय॥१॥

1. Having offered the Barhis,[1] then having taken the heart-spit, they go to water.

1. See III. 8.5. For this Sūtra cp. ŚB III. 8.5.8.

आहवनीयं वोपस्थाय व्रतादीनि चेत्॥२॥

2. If (the rites) like observance of fast etc. (are to be performed)[1] (they may perform the present rite either after having offered the Barhis), or after (the sacrificer has stood near the Āhavanīya-fire[2], worshipping it.

1. Thus if the animal-sacrifice is of the Haviryajña-type, (See VI. 2. 4) then there is this option. In an animal-sacrifice which is a part of a Soma sacrifice, the present rite is to be performed after the Barhis is offered.
2. For this rite see III. 8.29.

अभ्यवेत्य शुष्कार्द्रसंधौ हृदयशूलमुपगूहति शुगसि तमभि शोच योऽस्मान्द्वेष्टि यं च वयं द्विष्मो मापो मौषधीरिति (६. २२) च॥३॥

3. Having come to (a region) where dry and moist meet (the Adhvaryu) buries the heart-spit, with, "You are heat, burn him who hates us and whom we hate," *māpo mauṣadhīḥ*... (VS VI. 22)[1].

1. Cp. ŚB III. 8.5.8-10.

ग्लायन्नुदपात्रं निषिच्य पूर्वेण यूपं यथोक्तमुपगूहति ॥४॥

4. If he is not enthusiastic (to go to the place where dry and moist meet, i.e. near a lake etc.), he may bury it in the manner described, after having poured out a water-pot to the east of the sacrificial post[1].

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1. Cp. ŚB III. 8.5.10.

धाम्नो-धाम्नः सुमित्रिया न इत्युपस्पृशन्त्यपः (६.२२)॥५॥

5. With *dhāmno dhāmnaḥ*...(VS IV. 22), and *sumitriyā naḥ*... (VS VI. 22), the priests and the sacrificer touch the water.[1]

1. The water in the lake etc. or the water which the Adhvaryu has poured near the sacrificial post. ŚBM does not prescribe the touching of water (see III. 6.5.10-11). It prescribes the formula *dhāmno dhāmnaḥ*... for burying and the formula *sumitriyā naḥ*... for addressing the waters. ŚBK VI. 8.4.18. applies the formula *dhāmno dhāmnaḥ*... for burying and *sumitriyā maḥ* for touching. Kātyāśs is, here, closer to the ŚBK, See, however, the next Sūtra where the practices mentiond in ŚBM are optionally allowed.

उपगूहनशेषो वा पूर्वः॥६॥ अभिमन्त्रणं वोत्तरेण॥७॥

6-7. Or, the earlier (formula viz. *dhāmno dhāmnaḥ*...) (may be) a part of the burying and with the latter, (water) is to be addressed[1].

1. Cp. ŚB III. 8.5.10-11.

न सोमेऽनूबन्ध्यावर्जम्॥८॥

8. (This rite of burial of the heart-spit) does not occur in (an animal-sacrifice which takes place) in a Soma (-sacrifice), except for the Anūbandhyā[1] (-cow sacrifice).

1. Literally, "to be seized after (the sacrifice)," A barren cow is used in that rite. For this Sūtra cp. ŚB III. 8.5.11.

वरुणप्रघासवत्समिदाधानम्॥९॥

9. Putting of the kindling-sticks (should be done in the same manner as at the Varuṇapraghāsa (-parvan))[1].

1. For details see V. 5.35-36. Thus at the end of the Varuṇapraghāsa-parvan, the sacrificer, having come back through the same way as that of going (viz. through the Cātvāla and Utkara), puts a kindling stick in the Āhavanīya-fire with *devānāṁ samidasi*...(VS VIII. 27) and his wife puts a kindling stick in the Gārhapatya-

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fire without any formula. The same is to be done now also.

व्रतं विसृज्यापराग्नीनां पूर्वे चतुर्गृहीतं यूपाहुतिवत्॥१०॥

10. After the sacrificer has released the vow, (the Adhvaryu) makes a libation of four-times scooped (ghee), in the eastern (fire) out of those (fires) in the west[1], in the same manner as that of the libation in connection with the sacrificial post[2].

1. i.e. in the original Āhavanīya-fire. 2. for details, see VI. 1.4 : Thus the same formula viz. *uru viṣṇo*...(VS V. 41) is to be used.

स विहारोऽतः॥११॥

11. Henceforth that (fire) (along with the Gārhapatya-fire and the Dakṣiṇa-fire) becomes the place of ritual.

समारूढनिर्मथिते वा॥१२॥

12. (The Adhvaryu may) optionally (make the libation metioned in Sūtras) in the (fire) churned after making it mount (on the churning sticks).

यथोत्साहं दद्यादस्याम्॥१३॥

13. For this libation (the sacrificer) should give (a gift to the Adhvaryu) according to his ability.

अग्निं प्रणीय सदोहविर्धानाग्नीध्रहोतृधिष्ण्यान्यथोक्तं गृहीत्वाज्यान्याग्नीध्रप्रणयनमग्नीषोमीयदर्शनात्॥१४॥

14. Having carried forth fire, (one should perform the preparation of) the Sadas, Havirdhāna, Āgnīdhra's, and the Hotṛ's fire-hearth, in the manner described[1] and then, after having scooped ghee[2], one should carry forth fire to the Āgnīdhra[3] because (these rites) are seen (to be prescribed) in connection with the Agnīṣomīya (-animal-sacrifice)[4] (so they should be performed in an independent animal-sacrifice also)[5].

1. For details see VIII. 3.20—VIII. 6.19. 2. See VII. 6.34f. 3. See VIII. 7.3-7. 4. and the animal-

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sacrifice to Agni and Soma is the basic normal paradigme of all the animal sacrifices. 5. This view is refuted in the next Sūtra.

न सोमार्थत्वात्॥१५॥

15. No, because these rites are for a Soma (-sacrifice) (only).

प्रसङ्गाद्दर्शनम्॥१६॥

16. And they are seen there incidentally.

दर्विहोमाः पौर्णमासधर्मा जुहोत्यविशेषात्॥१७॥

17. The libations to be made by Darvī (-spoon), have the properties of the Full-moon-offering, because of the non-difference as far as they are libations.

जुहूदर्शनाच्च॥१८॥

18. And because Juhūs are seen (to be connected with the libation).[1]

1. See e.g. ŚB IX.3.1.17.

तूष्णीम्॥१९॥ अनर्थलुप्ताः ॥२०॥

19-20. (The Full-moon-offering-porperties occur) silently (in connection with the libations by means of the Darvī-spoon) (and those properties are) not devoid of any (obvious) purpose.

एकाग्नयः॥२१॥ अप्रयाजाः॥२२॥ अननुयाजाः॥२३॥ असामिधेनीकाः॥२४॥ अनिगदाः॥२५॥

21-25. (The libations by means of the Darvī-spoon are) connected with one fire, (they are) without the fore-offerings, without the after-offerings, without the kindling-sticks, and without the Nigada-formulae.

प्रतिनिगद्य होमाः॥२६॥

26. Having uttered (the names of the deities) each time, the libations should be made.

स्वाहाकारप्रदानाः॥२७॥

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27. The giving (i.e. putting into the fire is be made) with the exclamation *svāhā*.

परतन्त्रोत्पत्तयो जुहोतिमात्राः॥२८॥

28. The libations by means of the Darvī-spoon which are originated in some other procedures (i.e. forming part of another rite) are to be merely offered.

पाकयज्ञेष्ववत्तस्यासर्वहोमः॥२९॥ हुत्वा शेषप्राशनम्॥३०॥ अग्निहोत्रे तदस्य पाकयज्ञस्येवेति श्रुतेः (२.३.१.२१)॥३१॥

29-31. In the Pākayajñas (=domestic offerings), the cut portions (of the oblation-substance are) not to be offered completely (but some part should be made remnant). After the offering is over, one should consume it. For, there is a sacred taxt, "This[1] (of the Agnihotra) is a characteristic of a Pākayajña as it were" (ŚB II.3.9.21).

1. viz. to consume the remnant milk.

अग्नीषोमीयात्पशुषु॥३२॥

32. In the animal-sacrifices all the properties (are to be taken) from the (animal sacrifice) to Agni and Soma.

शाखानियोजनम्॥३३॥

33. (In the animal-sacrifice of the Pākayajña type the animal) sholuld be bound to a branch (of a tree and not to the sacrificial post).

वपां हुत्वा त्रीणि पञ्च सर्वाणि वावद्यति॥३४॥

34. Having offered the omentum, (the Adhvaryu) cuts either (only the first) three or (only the first) five of all (the limbs)[1].

1. For the limbs see VI. 7.6-7.

सर्वाभावे शेषात्स्विष्टकृतः॥३५॥

35. In the absence of (cutting from all the limbs),[1] (he cuts for the Sviṣṭakṛt-offering) from what remains.

1. i.e. if only three or five limbs are cut.

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स्थालीपाकेन सह प्रदानम्॥३६॥

36. The giving (i.e. offering into the fire) (of the cuttings of the animal) (is to be made) along with the Sthālīpāka[1].

1. rice or barley boiled in milk.

पूर्णपात्रो दक्षिणा॥३७॥

37. A vessel filled (with grains etc.) is the sacrificial gift.

वरो वा॥३८॥

38. Or a chosen (thing) (is the gift).

Agniṣṭoma

VII. 1.

दर्शपूर्णमासाभ्यामिष्ट्वान्येन यजेतेति श्रुतेः॥१॥

1. Because there is a sacred text[1]. "Having offered the New and Full-moon sacrifices, one should perform other sacrifices (one should perform any other sacrifices after having performed the New-and Full-moon sacrifices).

1. Cp. TS II. 5.6.1: *eṣa vai devaratho yaddarśapūrṇamāsau yo darśapūrṇamāsābhyāmiṣṭvā somena yajate rathaspaṣṭa evāvasāne vare devānāmava syati ;* "The New and Full-moon sacrifices are the chariot of the gods. He who having performed the New-and Full-moon sacrifices, sacrifices with Soma, rests in the chosen resting place of the gods which is conspicuous for its chariot (tracks)"

सोमेन वोपकॢप्तसोम आधानस्य सोमप्राधान्यात्॥२॥

2. Or, one who has arranged for a Soma-sacrifice, may, after having sacrificed with Soma (perform the New and Full-moon-sacrifices etc.), because of the importance of a Soma (-sacrifice) for the establishment (of the fires).[1]

1. In KS VIII. It is said that one who wants to perform a Soma-sacrifice may establish the fires at any time.

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This indicates that the main aim of the fire-establishment is to perform the Soma-sacrifices. So one may immediately after the establishment of the fires perform a Soma-sacrifice.

The opinion mentioned in this Sūtra is rejected in the next Sūtra.

नाविशेषात्।।३।।

3. No, because (the Soma-sacrifices are) no speciality (of the fire-establishment)[1].

1. Thus the fires are not established merely for the Soma-sacrifices but for other Śrauta-sacrifices also. So one should, rather, follow the order in which the sacrifices are described in the Brāhmaṇa-texts and perform them in accordance with that order.

वसन्तेऽग्निष्टोमः।।४।।

4. The Agniṣṭoma (should be performed) in the spring (-season).

ऐन्द्राग्नं पुनरुत्सृष्टमालभ्य द्विपुरुषासोमपीथिनः।।५।।

5. For (a sacrificer) whose two ancestors have not drunk Soma[1], (the Adhvaryu should perform an Agniṣṭoma for him) after having seized (an ox) let loose again[2].

1. i.e. whose father and grand-father have not performed a Soma-sacrifice.
2. i.e. an ox which due to its inability was first abandoned, but then accepted for work because it became improved, and then again abandoned because it again became unable.

षोडशऽर्त्विजो ब्रह्मोद्गातृहोत्रध्वर्युब्राह्मणाच्छंसिप्रस्तोतृमैत्रावरुणप्रतिप्रस्थातृपोतृप्रतिहर्त्रच्छावाकनेष्ट्रग्नीत्सुब्रह्मण्यग्रावस्तुदुन्नेतृन्वृणीते।।६।।

6. (The sacrificer) selects sixteen officiating priests: Brahman, Udgaṭṛ, Hoṭṛ, Adhvaryu, Brāhmaṇācchaṁsin, Prastoṭṛ, Maitrāvaruṇa Pratiprasthātṛ, Poṭṛ, Pratihartṛ, Acchāvāka, Neṣṭṛ, Agnīdh, Subrahmaṇya, Grāvastut, and Unnetṛ.

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चतुरो वाद्यान्।।७।।

7. Or only the first four (are to be selected and then their followers are supposed to be selected)[1].

1. Cp. Śāṅkhāss V. 1.2 where this option is mentioned.

तत्पुरुषा इतरे यथावेदम्।।८।।

8. The other (priests) are their men (assistants) according to the Veda[1].

1. Thus the Udgātṛ's assistants are Prastotṛ, Pratihartṛ, Subrahmaṇya. They belong to the Sāmaveda. The Hotṛ's assistants are Maitrāvaruṇa, Acchāvāka, and Grāvastut. They belong to the Ṛgveda. The Adhvaryu's assistants are Pratiprasthātṛ, Neṣṭṛ and Unnetṛ. They belong to the Yajurveda.

ब्राह्मणछंस्यग्नीत्पोतारो ब्रह्मणः।।९।।

9. The Brāhmaṇācchṁsin, Agnīdh, and Potṛ (are the assistants of the Brahman.

देवयजनं जोषयन्ते।।१०।। उच्चतमम्।।११।। समम्।।१२।। अविभ्रंशि।।१३।। अभितो देवयजनमात्रदेशम्।।१४।। पुरस्ताद्वर्जम्।।१५।। प्राक्प्रवणम्।।१६।। उदग्वा।।१७।। यत्किञ्चानूचानर्त्विजः।।१८।।

10-18. They take a place-of-sacrifice (which is) the highest, plane (i.e. without any mounds etc.), firm, with as much ground as the place-of-the-sacrifice on all the sides except the east, inclining towards the east or towards the north, or of whatever type if the sacrificer has learned priests[1].

1. Cp. ŚB III. 1.1.1-5.

उद्धतौषधिमूलेऽपरेऽन्ते विमितं कुर्वन्ति।।१९।। प्राग्वंशम्।।२०।। पुरस्तादुच्चम्।।२१।। प्रतिदिग्द्वारम्।।२२।। उदग्वर्जं वा।।२३।। शालां वा।।२४।।

19-24. In the western part (of it) the roots of herbs from which are removed, (they) prepare a shed (*vimita*) the top beam of which runs to the east, which is higher

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in the east, which has doors in all the directions—or except in the north, or it may be a hall (*śālā*)[1].

1. Cp. ŚB III. 1.1.6-7.

परिवृते चोत्तरापरे॥२५॥

25. And (also) two enclosed (places) (one) to the north end (the other) to the west.

दीक्षाप्रभृति शुक्लपक्षे पञ्चमीं सप्तमीं वा प्रसुतः॥२६॥

26. In the bright fortnight, on the fifth or seventh day,[1] from (the day of) the consecration (dīkṣā), (should be) the Soma-pressing (day).

1. Thus if there is one dīkṣā day, then on the fifth and if three dikṣā-days then on the seventh. After the Dīkṣā day (s) there are three Upasad-days.

कालातिक्रमे नियतक्रिया प्राप्तकालत्वात्॥२७॥

27. If the time of (the Soma-pressing) is transgressed, then the obligatory rites should be performed for their time comes then[1].

1. During the Dīkṣā-days, the obligatory rites like making gift, cooking etc. are forbidden (cf. MS III. 6.5). But if the time of Soma-pressing viz. the fifth or the seventh day (see the above Sūtra), were transgressed, then on the sixth or eighth day, the forbidden rites should be performed; for they are forbidden only during the Dīkṣā-period. Now even if Soma-pressing is not done, the obligatory rites should be performed; for that time can be proper for those rites. This opinion is rejected in the next Sūtra.

न समत्वात्॥२८॥

28. No, because of the commonness (for forbidding).[1]

1. The obligatory rites were forbidden on account of the Dīkṣā. Even if the Soma-pressing time is transgressed, the consecrated remains consecrated. Therefore, because to be consecrated is the common factor either if the Soma-prossing-day is observed properly or transgressed, the obligatory rites should not be done till the state of consecration of the sacrificer is not ceased.

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द्वादश दीक्षाः॥२९॥ अपरिमिता वा॥३०॥

29-30. (Or, there may be) twelve Dīkṣā (days) or indefinite (unspecified number of the Dīkṣā days).[1]

1. Thus there are four options: one day, or three days or twelve days or an indefinite number of days for the Dīkṣā.

पुण्याहे दीक्षा क्रयः प्रसव उत्थानम्॥३१॥

31. The purchase (of Soma), the Soma-pressing and the rising up (from the ritual i.e. finishing it) (each of these should take place on an (astrologically) auspicious day.

प्रक्रमोत्थाने विरोधे॥३२॥

32. If there is any contrast then the days (at least) of the beginning and of rising up (from the ritual should be astrologically auspicious).[1]

1. The contrast can occur in the following way: The days of the beginning and end may be as prescribed by the sacred texts but the days of the Soma-purchase and Soma-pressing may be astrologically inauspicious.

न वाचोदितत्वात्॥३३॥

33. Or, rather, (if there is a contrast) (the days of the beginning and end may not be astrologically auspicious), because (the auspiciousness) is not prescribed (by the Veda).

दीक्षासु यूपच्छेदनं युपाहुतिं प्राग्घुत्वा यूपान्ते वाग्निं मथित्वा दीक्षितस्याग्निहोमप्रतिषेधश्रुतेः॥३४॥

34. During the Dīkṣā (days) either the cutting (of a tree for) the sacrificial post (should be done) after first having offered a libation in connection with the post[1], (or rather, this libation should be made) after having churned out fire (in that fire), near the post—for there is a sacred text prohibiting libations in the fires of the consecrated.[2]

1. For this libation see VI.1.20-22.

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2. Cp. MS III. 6.5. Thus during the Dīkṣā period, no offering etc. should be performed in the fires of the consecrated (MS III.6.5). So the libation in connection with the post should be made rather, after having churned out fire.

उछ्रयणकाले वोभयं होमच्छेदने संनिधेः॥३५॥

35. Or at the time of raising (the post)[1] only the rites with libation and the cutting[2] (of the post should be performed) because (these rites are prescribed in the vicinity)[3] (of it).

1. See ŚB III. 7.1.14.
2. See ŚB III. 6.4.1-3.
3. See ŚB III. 6.4.12-13.

समारोह्याग्नी शालास्तम्भं पूर्वार्ध्यं गृहीत्वारणिपाणिराहैदमगन्मेति (४.१) शालायाम्॥३६॥

36. Having made the two fires[1] mount upon the churning sticks, taking hold of the chief post of the eastern side (the sacrificer), with the churning sticks in his hand, recites, *edamaganma*—(VS IV.1)[1].

1. Gārhapatya and Āhavanīya. In this process of mounting, the earlier fires are taken up, mystically, by means of the two churning sticks heated on them. Then churning is made and fire is produced.
2. Cp. ŚB III. 1.2.11-12.

VII. 2.

राजानं निदधात्याहृतश्चेत्॥१॥

1. (The Adhvaryu) keeps Soma (=the king) in the Śālā if it has been already brought (from the forest).

प्राक्क्रयादन्नमुपहरन्त्यस्मै हविष्यममांसमग्निं विहृत्य॥२॥

2. Before the purchase[1], they present to it (=Soma) food with which oblation can be made, except meat, after having divided the fire.

सप्तसु प्रक्रमेष्वर्धव्यामे च साग्निचित्ये॥३॥

3. In (the sacrifice) with fire (-altar)-building (-rite)

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at the distance of seven steps and a half fathom (from the Gārhapatya) (the division is to be done).

1. If it is not a sacrifice including the fire-altar-building-rite then the distance should be either eight or twelve steps or according to one's discrimination (See IV.8.19).

अपराह्णेऽश्नातीष्टम्।।४।। उपपन्नं वा।।५।। न वा।।६।।

4-6. In the afternoon the sacrificer eats whatever he wants, or is available or (he may) not eat (at all)[1].

1. Cp. ŚB III. 1.2.1.

क्रत्वर्थमपदिश्यान्यस्मा उत्तरे परिवृत उदकुम्भवत्यप्सु दीक्षा।।७।।

7. Having assigned (*apadiśya*) whatever (material essential) for the sacrifice to semeone else (and told him to provide it according to the requirement at a particular time), (the sacrificer should undergo) the consecration in water, in the northern enclosed place[2].

1. For this see VIII. 1.25.
2. Cp. ŚB III. 1.2.2.

नापित उपतिष्ठति नखानि निकृन्तत्यङ्गुष्ठप्रभृतीनि दक्षिणहस्तस्य प्रथमम्।।८।।

8. While the barber is situated near, to the north (of the sacrificer), (the Adhvaryu cuts the nails beginning with the thumb,—first of the right hand (of the sacrificer)[1].

1. Cp. ŚB III. 1.2.4.

दक्षिणं गोदानं वितार्योनत्तीमा आप इति (४.१)।।९।।

9. Having passed (the comb) through his right whisker, he moistens it with *imā āpaḥ*...(VS IV. 1)[1].

1. Cp. ŚB III. 1.2.5-6.

यूपवत्कुशतरुणम् ।।१०।।

10. (He holds between the hair and the razor) a sprout of Kuśa (-grass) as (at the time of cutting) the post[1].

1. Thus as in the case of the post now also the formula *oṣadhe trāyasva*... (VS IV.1) is to be used (See VI 2.15). For this Sūtra Cp. ŚB III. 1.2.7.

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क्षुरेण चाभिनिधाय छित्त्वोदपात्रे प्रास्यति॥११॥

11. Having held it upon (the stalks of the Kuśa-grass), then having cut (the hair) (in the same manner as in the case of the post)[1], by means of the rasor, he throws them in a vessel of water.

1. Thus as in that case, here also he cuts with the formula *svadhite...* (VS IV. 1). For this Sūtra cp. ŚB III. 1.2. 7-8.

एवमुत्तरं तूष्णीम्॥१२॥

12. (He does) similarly[1] (in connection with) the left (whisker), silently.

1. having held grass in between etc.

नापिताय क्षुरं प्रयच्छति॥१३॥ तेन केशश्मश्रु वपति॥१४॥

13-14. He gives the rasor to the barber, (and the barber) shaves off the hair and beard of the sacrificer[1].

1. Cp. ŚB III. 1.2.9.

आपोअस्मानिति (४.२) स्नात्वोदिदाभ्य इत्युत्क्रामत्युत्तरपूर्वार्धम् (४.२)॥१५॥

15. Having bathed with *āpo asmān...*(VS IV. 2), he steps up (out) (from the water) towards the north-east, with *udidābhyaḥ....*(VS IV.2)[1].

1. Cp. ŚB III. 1.2.10-12.

क्षौमं वस्ते॥१६॥ निष्पेष्टवै ब्रूयादहतं चेदद्भिरभ्युक्ष्य॥१७॥

16-17. (The sacrificer) wears a linen (garment). If it is unwashed (the Adhvaryu) should ask (the Pratiprasthātṛ) to press (it by hands)—(and the sacrificer wears it) after sprinkling water (on it)[1].

1. Cp. ŚB III. 1.2.19.1

स्नातवस्त्यं वामौत्रधौतम्॥१८॥

18. Or (the garment may be) one which is usually worn after the bath, and one which is not washed by a washerman.

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विचितकेशं प्रसारितदशं दीक्षातपसोरिति (४.२)॥१९॥

19. (And it should be) one from which the hair (i.e. the small threads appearing like hair on the surface of a garment) are removed out and the fringes of which are spread (i.e. not knotted). (He wears it) with *dīkṣātapasoḥ...* (VS IV. 2).[1]

1. Cp. ŚB III. 1.2.20.

न नीविं कुरुते॥२०॥

20. He does not tuck up.

एवं प्रतिप्रस्थातापरस्मिन्परिवृते पत्नीं तूष्णीम्॥२१॥

21. In the same manner[1] (as that for the sacrificer), the Pratiprasthātṛ (gives the consecration in water) to the wife (of the sacrificer) in the western enclosed place[2], silently.

1. See Sūtras 7ff. 2. For this see VIII. 1.25.

वपनं वा॥२२॥

22. Shaving off (of the hair on the head of the wife of the sacrificer may be) optionally (done).

धेन्वनड्वहयोर्नाश्नीयात्॥२३॥

23. (The sacrificer) should not eat (meat) of a cow or of an ox[1].

1. Cp. ŚB III. 1.2.21.

पुरुषधर्मो वासम्भवात्॥२४॥

24. (This rule may be regarded) rather (as) a sacred duty (in general) of a man, because there is no possibility (of eating the meat of a cow or of an ox during the Dīkṣā-period).[1]

1. Thus during the consecration period the sacrificer has to live on milk only (cf. VII. 4.20). So there is no possibility of eating the meat of a cow or of an ox at all. So the prohibition of eating it mentioned in the Sūtra 23 should be regarded not as a duty in connection with this sacrifice but a duty in general, to be observed throughout the life.

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अंसलभोजनं वा॥२५॥

25. Or he may eat (the meat) of a fat (cow or ox)[1].

1. Cp. ŚB III. 1.2.21.

प्रपाद्याग्नावैष्णव एकादशकपालः॥२६॥

26. Having made (the sacrificer) reach (the Śālā), (the Adhvaryu should proceed with the sacrificial bread) prepared on eleven potsherds, for Agni and Viṣṇu.[1]

1. This bread is a part of the Dīṣaṇīyā-offering. For this Sūtra cp. ŚB III. 1.2.1.

आदित्येभ्यो वा चरुः॥२७॥

27. (And) optionally, a pap for Ādityas[1].

1. ŚB III. 1.3.2-5 this oblation is mentioned but then rejected.

प्राक्समिष्टयजुषः करोति॥२८॥ समिष्टयजुर्वर्जं वा॥२९॥

28-29. (He) performs (the Dīkṣāṇīyā) up to the Samiṣṭayajus (rite)[1] or excluding (only the Samiṣṭayajus-rite)[2].

1. For this rite see III. 8.4.
2. There are two alternatives mentioned here:- Either all the rites beginning with the Samiṣṭayajus are to be dropped or only the Samiṣṭayajus is to be dropped. ŚB III. 1.3.6 does not give any alternative. It seems that according to it, all the rites beginning with the Samiṣṭayajus are to be dropped in the Dīkṣaṇīyā.

उपांशु चरन्ति प्रागग्नीषोमीयात्॥३०॥

30. Up to the (animal-sacrifice) for Agni-and-Soma[1], they proceed (i.e. pronounce formulae etc.) in an inaudible manner (voice).

1. For this see VIII 6.25 ff.

वागन्तेन वा दीक्षणीयां नीचैस्तरां-नीचैस्तरामितरे॥३१॥ उपांशूपसदः॥३२॥

31. Or, with the highest end of the voice[1] (they

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perform) the Dīkṣaṇīyā (and) the other two (offerings that follow) in a lower and lower (voice).

शालां पूर्वेण तिष्ठन्नभ्यङ्क्ते कुशेषु नवनीतेन शीर्ष्णोऽध्यनुलोमं सपादको महीनां पयोऽसीति (४.३)॥३३॥

33. (The sacrificer) standing on the Kuśa grass towards the east of the Śālā gets himself anointed (by the Adhvaryu), from the head (upto) the feet including them, in accordance with (the tendency of) the hair, by means of butter, with *mahīnāṁ payosi* (VS IV. 3)[1].

1. Cp. ŚB III. 1.3.7-9.

वृत्रस्येत्यक्ष्यावनक्ति (४.३) त्रैककुदाञ्जनेनाभावेऽन्यद्द्विर्दक्षिणं त्रिरुत्तरं पराक्सकृत्सकृन्मन्त्रः शरेषीकया साग्रया॥३४॥

34. With *vṛtrasya*...(VS IV. 3) (the Adhvaryu) anoints the eyes (of the sacrificer) by means (of ointment produced) from the Trikakud (-mountain),—in the abscence (of it) some other than the Trikakud (ointment should be used)—twice the right (eye) and thrice the left (eye)—towards the outer direction (only)[1]—the formula (is to be used) once for each (eye)—with reed stalk which has a tuft.

1. At the time of anointing eye he anoints from one side to the other and then anoints from the same side. Thus he does not anoint backwards. For this Sūtra cp. ŚB III. 1.3.10-17.

VII. 3.

कुशपवित्रैश्चित्पतिर्मेति (४.४) पावयति सप्तभिः-सप्तभिः प्रतिमन्त्रमच्छिद्रेणेति सर्वत्र द्विरुपरिनाभ्युन्मृज्य प्रदक्षिणं सकृदवाङ्॥१॥

1. (The Adhvaryu) purifies (the sacrificer) with seven cleansers of Kuśa (-stalks), with each one of the formulae (in sequence)–beginning with *citpatirme*...(VS IV. 4), adding each time (the formulae beginning with) *acchidreṇa* (VS IV. 4)— twice above the navel by the right (of the sacrificer) and once below (the navel)[1].

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1. Cp. ŚB III. 1.8.18; 21-23.

एकेन॥२॥ त्रिभिः॥३॥ सप्तभिर्वा॥४॥

2-4. (He purifies by means of either) one (cleanser) or three or seven[1].

1. Cp. ŚB III. 1.3.19-21.

एकशतेन वा राजसूये॥५॥

5. In the Rājasūya (-sacrifice) (he may purify the sacrificer by means of either one, or three or seven cleansers) or one hundred and one (cleasers).

आ वो देवास इति (४.५) वाचयति॥६॥

6. He makes (the sacrificer) recite *ā vo devāsaḥ*... (VS IV.5)[1].

1. Cp. ŚB III. 1.3.24.

स्वाहा यज्ञमित्यङ्गुली (४.६) अचते नाना हस्तयोः॥७॥

7. With *svāhā yajñam*...(VS IV.6) (the sacrificer bends his two little fingers inwards, separately of both the hands[1]).

1. Thus he should not bend, at a time, two fingers of the same hand; first he bends the little fingers of both the hands. For this Sūtra cp. ŚB III. 1.3.25.

एवं शेषं प्रतिमन्त्रम्॥८॥

8. In the same manner[1] (he bends) the remaining (fingers) each time with one of the (further) formulae (in sequence).

1. Thus each time the two fingers—first the ring-fingers, and then the middle-fingers–of both the hands. For this Sūtra cp. ŚB III. 1.3.25.

उत्तमेन मुष्टी कृत्वा स्वाहेत्युक्त्वा (४.६) वाग्यतः॥९॥

9. Having made (then) fists[1] (of both the hands) with the last formula[2], he restrains his speech after having uttered *svāhā* (VS IV. 6).

1. Thus he bends the fore-fingers and the thumbs of both the hands.

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2. viz. *svāhā vātāt...* (VS IV.6). For this Sūtra cp. ŚB III. 1.3.25-27.

अङ्गुष्ठौ तत्सहिते चोत्सृजति॥१०॥

10. He (then) releases the two thumbs and the two (fingers) which are near them (viz. the fore-fingers).

वाग्यतं प्रवेशयति॥११॥ आहवनीयगार्हपत्यावन्तरेण॥१२॥ सोऽस्य संचर आ प्रसवात्॥१३॥

11-13 (The Adhvaryu) makes (the sacrificer who has) restrained the speech, enter (the Śālā). (The sacrificer goes) through between the Āhavanīya and the Gārhapatya. (And) that is his passage till the Soma-pressing[1].

1. Cp. ŚB III. 1.3.28-29.

एवं प्रतिप्रस्थाता पत्नीमभ्यञ्जनादि तूष्णीम्॥१४॥

14. The Pratiprasthātṛ (does the activities like) anointing etc.[1] in the same manner in connection with the wife (of the sacrificer), silently.

1. See VII. 2.33 ff.

अपरेण वा प्रवेशयति॥१५॥

15. (The Pratiprasthātṛ) makes (her) enter (either by the eastern door) or by the western door (into the Śālā)[1].

1. Another interpretaion of this Sūtra is given by Karka: The Pratiprasthātṛ makes (her) enter (either through between the Āhavanīya and the Gārhapatya) or by the west (of these two fires)

औद्ग्रभणानि जुहोति स्थाल्याः स्रुवेणाकूत्या इति (४.७) प्रतिमन्त्रम् ॥१६॥

16. (The Adhvaryu) offers the Audgrabhaṇa (Elevatory) (-libations) with the (ghee) out of the pot by means of the dipping-spoon, each with one of the formulae (in sequence) beginning with *ākūtyai...* (VS IV. 7)[1].

1. Cp. ŚB III. 1.4.1-9.

तृतीयं जपत्येव॥१७॥

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17. He merely mutters the third (formula)[1].

1. Cp. ŚB III. 1.4.2.

विश्वो देवस्येति (४.८) ॥१८॥ एतामेव वा पूर्णां जुहुयात्॥१९॥

18-19. He offers the fifth (libation) after having poured the ghee form the Dhruvā into the Juhū—and (having) twice (poured the ghee) out of the pot by means of the dipping-spoon (into the Juhū); for the third time, he fills the dipping-spoon (then he pours that ghee from the dipping-spoon into the Juhū) (and then offers) the fifth (libation by means of the Juhū) with *viśvo devasya*...(VS IV.8)[1]; or he may offer this fifth libation (only, and not, the first four libations) fully.[2]

1. Cp ŚB III.1.4. 16-21.
2. ŚB III. 1.4.22 this practice is mentioned but then rejected.

आहवनीयं दक्षिणेन कृष्णाजिने मांससहिते स्यूतान्ते तर्ह्यसु पश्चादासञ्जनवती निदधाति॥२०॥

20. To the south of the Āhavanīya (-fire) (the Adhvaryu) keeps down (= spreads) two black antelope-skins, with their fleshy sides joined, with their ends sewn up at the holes in the hind parts (and) accompanied by a thong (*āsañjanavatī*)[1].

1. Cp. ŚB III. 2.1.1-2.

एकं चेत्पश्चात्पादद्विगुणम्॥२१॥

21. If (there is only) one (skin) (it should be spread) with the (hind) legs doubled (i.e. folded up)[1].

1. Cp. ŚB III. 2.1.4.

दक्षिणं जान्वाच्यास्ते पश्चादेनयोः॥२२॥

22. Having made the right knee below[1] (the sacrificer) sits behind these (skins).

1. i.e. touching the ground. For this Sūtra cp. ŚB III. 2.1.5.

शुक्लकृष्णसंधिमालभत ऋक्सामयोरिति (४.९)॥२३॥

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23. He touches (that part of the skins) where the white and black (hairs) join, with *ṛksāmayoḥ*... (VS IV.9)[1].

1. Cp. ŚB III. 2.1.5.

दक्षिणजानुनारोहति शर्मासीति (४.९)॥२४॥

24. By means of his right knee, he ascends (=kneels) (the skins) with *śarmāsi*... (VS IV.9)[1].

1. Cp. ŚB III. 2.1.8.

तेनास्तेऽपरेऽन्ते ॥२५॥

25. With that (viz. the right knee) he sits on the hind part (of the skins)[1].

1. Cp. ŚB III. 2.1.9.

मेखलां बध्नीते वेणिं त्रिवृतं शणमुञ्जमिश्रामन्तरा वाससं ऊर्गसीति (४.१०)॥२६॥

26. (Near the waist), inside the garment, he binds himself with a girdle (which is plaited like) a braid (of hair), tripple, interwined with hemp and Muñja (-grass), with *ūrgasi*... (VS IV. 10)[1].

1. Cp. ŚB III. 2.1.10.14.

नीविं कुरुते सोमस्य नीविरिति (४.१०)॥२७॥

27. He tucks up with *somasya nīviḥ*...(VS IV. 10)[1].

1. Cp. ŚB III. 2.1.14.

शिरः प्रोर्णुते विष्णोः शर्मेति (४.१०)॥२८॥

28. He wraps up his head (by means of a turban) with *viṣṇoḥ śarma*...(VS IV.10)[1].

1. Cp. ŚB III. 2.1.16-17.

कृष्णविषाणां त्रिवलिं पञ्चवलिं वोत्तानां दशायां बध्नीते॥२९॥

29. In a fringe (of his nether garment) he ties a black antelope's horn with three folds, or with five folds, with its open part upwards[1].

1. Cp. ŚB III. 2.1.18-19.

तया कण्डूयनम्॥३०॥

30. (The secrificer may) scratch therewith[1].

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1. Cp. ŚB III. 2.1.31.

उपस्पृशत्येनया दक्षिणस्या भ्रुव उपरीन्द्रस्य योनिरिति (४.१०)॥३१॥

31. With that (horn) be thouches over the right eye-brow, with *indrasya yoniḥ*... (VS IV.10)[1].

1. Cp. ŚB III. 2.1.29.

भ्रूमौ चोल्लिखति सुसस्या इति (४.१०)॥३२॥

32. He draws (a line) on the ground (with that horn), with *susasyāḥ*...(VS IV.10)[1].

1. Cp. ŚB III. 2.1.30.

VII. 4.

मुखसंमितमौदुम्बरं दण्डं प्रयच्छति॥१॥

1. (The Adhvaryu) gives (to the sacrificer) a staff of Udumbara (ficus glomerata) (-wood), reaching upto his (sacrificer's) mouth[1].

1. Cp. ŚB III. 2.1.32-34.

उच्छ्रयस्वेत्येनमुच्छ्रयति (४.१०)॥२॥

2. (The sacrificer) raises it with *ucchrayasva*...(VS IV.10)[1].

1. Cp. ŚB III. 2.1.35.

तं दक्षिणत उपधत्ते॥३॥

3. He holds it on his right (shoulder).

अत्र वा मुष्टिकरणवाग्यमने॥४॥

4. The making of fists and restraining of the speech[1] (may) optionally (be done) at this stage.[2]

1. For these rites see VII. 3.7-9.
2. ŚB III. 2.1.36 mentions this opinion but rejects it.

एवं प्रतिप्रस्थाता पत्नीं तूष्णीं युगपन्मेखलादि॥५॥

5. The Pratiprasthātṛ (does the activites like) (binding the girdle etc. (in connection with) the wife (of the sacrificer) simultaneously (with those of the sacrificer)[1], (but) silently.

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योक्त्रेण वा॥६॥

6. (He binds her either with a girdle) or rather with a zone (*yoktra*).

जालं वा शिरसि त्रिपर्यायम्॥७॥

7. On the head (of the wife, there may be either a turban) or, rather, a hair-net with three rounds.

पृथुमुखो यज्ञियवृक्षशङ्कुः कण्डूयने॥८॥

8. A broad-ended peg (of the wood) of a tree worthy for sacrifice (should be used by the wife) for scratching (and drawing line with).

ओल्लेखनात्करोति मेखलादि चेत्॥९॥

9. If the rites beginning with girdle (are performed in connection with the wife), then (she) performs (the rites) up to the drawing (line on the ground).[1]

1. For this see VII. 3.26; VII. 4.5.
2. For this see VII. 3.32.

कृष्णाजिनादि चेद्दण्डान्तम्॥१०॥

10. (But) if (the rites) beginning with the black antelope skin[1] (are performed in her connection), then (she performs the rites upto the staff.[2]

1. For this see VII. 3.19.
2. For this See VII. 4.1.

अन्यो दीक्षितोऽयं ब्राह्मण इत्याह त्रिरुच्चैः॥११॥ ब्राह्मण इत्येव वैश्यराजन्ययोरपि श्रुतेः॥१२॥

11-12. Someone other (than the Adhvaryu) should declare thrice, loudly, "Consecrated is this Brāhmaṇa." (He should declare him) as Brāhmaṇa only, even if he is a Vaiśya or a Rājanya, because (there is) a sacred text.[1]

1. See ŚB III. 2.1.40. *tasmādapi rājanyam vā vaiśyam vā brāhmaṇa ityeva brūyat* : therefore let him declare even a Rājanya or a Vaiśya as a Brāhmaṇa. For this Sūtra cp. ŚB III. 2.1.39-40.

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आस्तमयाद्वाचं यच्छति॥१३॥

13. Up to the sunset, (the sacrificer) restrains his speech.

अस्तमिते दीक्षित वाचं विसृजस्व पत्नि वाचं विसृजस्वेति त्रिराह ॥१४॥

14. After the sun-set, (the Adhvaryu) says thrice, "O consecrated (sacrficer), release (your) speech, O wife (of the sacrificer), release your speech."

अग्निमभ्यावृत्य व्रतं कृणुतेति (४.११) वाग्विसर्जनः त्रिरुक्त्वाग्निर्ब्रह्मेति (४.११) च सकृत्॥१५॥

15. Having turned (his face), towards the (Āhavanīya) -fire, (the sacrificer) should release the speech, having uttered, *vrataṁ kruṇuta* (VS IV. 11) thrice and *agnir brahma*...(VS IV. 11) once[1].

1. Cp. ŚB III. 2.2.7-9.

भूर्भुवः स्वरिति वा॥१६॥

16. Or (the sacrificer may release his speech having uttered) *bhūḥ bhuvaḥ svaḥ*[1].

1. ŚB III. 2.2.6 mentions this alternative but rejects it.

अत ऊर्ध्वमा मुष्टिविसर्गादनस्तमितेऽनुदिते च त्रिराह दीक्षित वाचं यच्छ पत्नि वाचं यच्छेति॥१७॥

17. Hence forth, upto the opening out of the fists[1] before the sunset, and the sun-rise, (the Adhvaryu) says thrice, "O consecrated, restrain (your) speech; O wife, restrain (your) speech.[2]"

1. For this see VIII. 7.9.
2. Cp. ŚB III. 2.2.26.

यथोक्तं विसर्जनम्॥१८॥

18. The release (of speech is to be done) as described[1].

1. See Sūtras 14-15.

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व्रतदुघे दोहयति॥१९॥

19. (The Adhvaryu) makes (someone) milk the (cows) yielding the fast (milk).

तत्क्षीरव्रतौ भवतः॥२०॥

20. (The sacrificer and his wife) sustain on the fast-food viz. milk of those (cows).

प्रथमे व्रते व्रीहियवयोरन्यतरमावपति॥२१॥

21. In the first fast-milk, (the Adhvaryu) puts either rice or barley[1].

1. Cp. ŚB III. 2.2.14, where an opinion of some ritualists according to whom in the first fast-milk, both rice and barley may be added is mentioned but ŚB does not support this. It allows only *either* of these.

उभावेके॥२२॥

22. Some put both (the rice and barley into the first fast milk).[1]

1. See the note on Sūtra 21.

तद्व्रतमदोहे॥२३॥

23. If the cow does give any milk, then that[1] (will be) the fast-food.

1. viz. rice or barley.

सर्वौषधं सर्वसुरभि चैके॥२४॥

24. Some put all the herb (-products) and fragrant substances (in to the first fast-food).[1]

1. ŚB III. 2.2.15 mentions this practice but rejects it.

गार्हपत्ये दीक्षितस्य श्रपणम्॥२५॥ दक्षिणाग्नौ पत्न्याः॥२६॥

25-26. (The fast-food) for the consecrated (sacrificer) should be cooked on the Gārhapatya (fire), (and that) of the (sacrificer's) wife on the Dakṣiṇa-fire.

यवागू राजन्यस्य॥२७॥ आमिक्षा वैश्यस्य॥२८॥

27-28. (The fast-food) for a Rājanya (sacrificer)

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(should be) rice-gruel; (and that) for a Vaiśya (sacrificer) milk-mess.

व्रतं प्रयच्छत्यनुत्सिक्तम्॥२९॥

29. (The Adhvaryu) gives the fast-food (to the sacrificer) in which no (more milk of another cow) is poured.[1]

1. i.e. the milk yielded by the cow specially meant for it only, is to be given. That milk is not to be increased by the milk of another cow. For this Sūtra cp. ŚB III. 2.2.19.

अपररात्रे सायंदोहम्॥३०॥ अपराह्णे प्रातर्दोहम्॥३१॥

30-31. (The Adhvaryu gives) the evening-milk in the latter part of the night and the morning-milk in the afternoon.

1. Cp. ŚB III. 2.2.16.

दैवीं धियमिति (४.११) व्रतायोपस्पर्शनं स्वासने॥३२॥

32. With *daivīṁ dhiyaṁ*...(VS IV. 11), (the sacrificer seated) on his own seat, touches water, for the sake of fast-food[1].

1. Cp. ŚB III. 2.2.17.

ये देवा इति (४.११) व्रतयत्यमृन्मये॥३३॥

33. With *ye devā*...(VS IV.11), (the sacrificer) consumes the fast-food in a non-earthen vessel[1].

1. Cp. ŚB III. 2.2.18.

पत्नी लौहे॥३४॥

34. The wife consumes her fast-food in a copper (vessel).

श्वात्राः पीता इति (४.१२) नाभिमालभते॥३५॥

35. With *śvātrāḥ pītāḥ*... (VS IV. 12), (the sacrificer) touches his navel[1].

1. Cp. ŚB III. 2.2.19.

मेक्ष्यन्कृष्णविषाण्या लोष्टं किंचिद्वादत्त इयं त इति (४.१३) ॥३६॥

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36. When (the sacrificer) intends to pass urine, he takes a clod or some other thing by means of the black antelope's horn, with *iyaṁ te*...(VS IV. 13).

Cp. ŚB III. 2.2.20.

अपो मुञ्चामीति (४.१३) मेहति॥३७॥

37. With *apo muñcāmi*...(VS IV. 13) he urinates[1].

1. Cp. ŚB III. 2.2.20.

पृथिव्या सम्भवेत्यात्तं (४.१३) निदधाति ॥३८॥

38. With *pṛthivyā sambhava* (VS IV. 13) he throws down the (clod or anything which he has) taken.

अग्ने त्वमित्युक्त्वा (४.१४) स्वपित्यधः प्राङ् दक्षिणतः ॥३९॥

39. Having uttered *agne tvam*... (VS IV.14), he sleeps on the ground with his face to the east, towards the south (of the Āhavanīya-fire)[1].

1. Cp. ŚB III. 2.2.22.

अग्निमभ्यावृत्तं विबुद्धमस्वप्स्यन्तं पुनर्मन इति (४.१५) वाचयति ॥४०॥

40. To the (sacrificer) who is facing to the (Āhavanīya) fire, (after) he has got up and would not sleep (again) (the Adhvaryu) makes recite *punar manaḥ*...(VS IV. 15)[1].

1. Cp. ŚB III. 2.2.23.

VII. 5.

त्वमग्न इत्याह (४.१६) क्रुद्ध्वा॥१॥ अव्रत्यं वा व्याहृत्य॥२॥

1-2. Having become angry, or having spoken any word unfit for the vow, (the sacrificer) utters *tvam agne*... (VS IV.16)[1].

1. Cp. ŚB III. 2.2.24.

लब्धमालम्भ्य वाचयति रास्वेयदिति (४.१६)॥३॥

3. Having made touch whatever is gained[1] (the Adhvaryu) makes (the sacrificer) utter *rāsveyat*... (VS IV. 16).

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1. any gift given by the people. For this Sūtra cp. ŚB III. 2.2.25.

अशक्येऽभिमन्त्रणम्।।४।।

4. If it is impossible to touch, the sacrificer addresses[1] (it from distance, with the same formula).

1. ŚBK IV. 2.2.25 prescribes addressing but does not refer to the impossiblity to touch.

शूद्रसम्प्रवेशसम्भाषाप्रत्युत्थानाभिवादनोदकावायवर्षाणि वर्जयेत्प्रागवभृथात्।।५।।

5. (The sacrificer) should avoid allowing entrance of a Śūdra (into the Śālā) or conversation (with him), standing up (respectfully for any one), salutation[1], plunging in the water[2], and rains[3] upto the Avabhṛtha (-rite)[4].

1. Cp GB I.3.19. 2. Cp. ŚB III. 2.2.27. 3. Cp. ŚB III. 2.2.27. 4. For this see X. 8.19ff.

परिह्वालं वदति।।६।।

6. He speaks falteringly[1].

1. Cp. ŚB III. 2.2.27-29.

विचक्षणचनसितवतीं वाचम्।।७।।

7. (And he speaks) speech (with the words) *vicakṣaṇa* and *canasita*[1].

1. Cp. GB III. 2.23.

शालासनास्वप्नौ संधिवेलयोः।।८।।

8. At the time of two twilights, (the sacrificer) should sit and awake in the Śālā[1].

1. Thus in the evening twilight he should sit in the Śālā i.e. he should not be outside of it. He should awake at the time of the morning twilight in the Śālā i.e. he should not sleep out-side it. For this Sūtra cp. ŚB III. 2.2.27.

वेद्यां सुत्यासु।।९।।

9. During the Soma-pressing (-day), (he should be) on the altar (at the twilight-times as above).

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अप्रायश्चित्तमपराधे॥१०॥

10. If he commits mistakes in these rules[1], there is no expiation.[2]

1. viz. 8 and 9. 2. Cp. ŚB III. 2.2.27.

इतरेतरस्मिन्वोपहवमिच्छेरन्॥११॥

11. Or, (if the sacrificers[1] commit mistakes as regards the rules in the Sūtras 8-9) they should seek mutual invocation.[2]

1. This concerns with the sacrificial sessions where there are many sacrificers.
2. and thus seek mutual permission.

पत्न्यामेकदीक्षी॥१२॥

12. (When) the consecrated (sacrificer is) one, (he should seek invocation) from the wife.

दीक्षान्ते प्रायणीयम्॥१३॥

13. After the Dīkṣā (-rite is over, there is) the Prāyaṇīya (-rite).[1]

1. literally "going forth (on the journy in the form of sacrifice)."

अदित्यै चरुं निर्वपति॥१४॥

14. He pours out (rice for preparing) pap for Aditi[1].

1. Cp. ŚB III. 2.3.1-7.

आज्यभागाविष्ट्वाज्येन देवताश्चतस्रो यजति पथ्यां स्वस्तिमग्निं सोमं सवितारं च॥१५॥

15. Having offered the ghee-portions[1], (the Adhvaryu) offers ghee to four deities (viz.) Pathyā svasti, Agni, Soma, and Savitr.

1. For these see III. 3.10ff. For this Sūtra cp. ŚB III. 2.3. 8-11.

चरुमेक्षणबर्हिर्निदधात्युदयनीयायै॥१६॥

16. He keeps down (in a safe place) the bowl (*caru*), the stirring stick (*mekṣaṇa*), and the sacred grass used in

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the Prāyaṇīyā-(offering) for the sake of the Udayanīyā (-offering).

1. For this see X. 9.10-11. For this Sūtra cp. ŚB III. 2.3.22.

सलेपं चरुं प्रमृष्टं मेक्षणम्॥१७॥

17. (He keeps) the bowl along with the smeared (remnants in the bowl) and the stirring stick wiped out (by means of hand and but not washed with water[1]).

1. ŚB III. 2.3.21-22 this practice is mentioned but rejected.

प्रक्षालयति वा चरुम्॥१८॥

18. Or he washes the bowl (with water)[1].

1. Cp. ŚB III. 2.3.22.

अनुप्रहरतीतरे॥१९॥

19. He throws the others (=the stirring stick, and the sacred grass in the Āhavanīya-fire).[1]

1. ŚB III. 2.3.21-22, this practice is mentioned and then optionally allowed.

त एवर्त्विजः॥२०॥

20. The priests (officiating in the Prāyaṇīyā-offering), themselves should be the priests in the Udayanīyā (-offering)[1].

1. Cp. ŚB III. 2.3.22.

विप्रेतेष्वन्येऽपि॥२१॥

21. If they are dead, then even other (priests) (can work in the Udayanīyā)[1].

1. Cp. ŚB III. 2.3.22.

शम्यूवन्तं भवति॥२२॥

22. (The Prāyaṇīyā-offering) ends with the Śaṁyuvāka[1].

1. for this see III.6.16. For this Sūtra cp. ŚB III. 2.3.23.

अन्तवचने पूर्वं प्राप्तेरविशेषश्रुतेः॥२३॥

23. When (there is) a statement about the end (with the Śaṁyuvāka), the first (Śaṁvuvāka, should be under-

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stood) because the gain (of the Śaṁyuvāka is possible thereby)[1] (and) because of no specification (in the sacred texts)[2].

1. There are two Śaṁyuvākas: (a) after the grass is thrown in the fire and the Adhvaryu has touched himself (III. 6.14-15). (b) At the end of the Patnīsaṁyāja-rite there is an optional Śaṁyuvāka (for this see III. 7.13.)
2. The Prāyaṇīyā-offering should end with the first Śaṁyuvāka. For thereby also one can say that the Prāyaṇīyā-offering is ended with the Śaṁyuvāka. The sacred text (viz. ŚB III. 2.3.23) merely says, that the Prāyaṇīyā ends with the Śaṁyuvāka. It does not specify whethere the first Śaṁyuvāka is meant or the second. So one is free to take the first Śaṁyuvāka as the limit of the Prāyaṇīyā-offering. Similarly about the Ātithyā-offering it is said that it ends with the Iḍā-rite (see VIII. 1.13; ŚB III. 4.1.26). There are two Iḍā-rites: (a) the iḍā-rite mentioned in III. 4.6-24; (b) the Iḍā-rite mentioned in III. 7.13 (being an optional part of the Patīsaṁyāja-rite). When the Ātithyā-offering is said to be ending with the Iḍā-rite, the first Iḍā-rite should be understood, on the same ground mentioned in connection with the Śaṁyuvāka.
In the next Sūtra another view point is mentioned and then it is refuted in the further Sūtras.

उत्तरं वा प्रकृत्यनुग्रहानुयाजप्रतिषेधाभ्याम्॥२४॥

24. Rather (we should understand the latter Śaṁyuvāka-rite and the Iḍā-rite repectively) because thereby the normal paradigme will be favoured and because there is a prohibition of Anuyājas (in the Ātithyā-offering[1]).

1. Thus according to this Sūtra, when a rite is said to be ending with the Śaṁyuvāka or with the Iḍā, we must understand the latter Śaṁyuvāka and the latter Iḍā-rite. For, thereby the normal paradigme will be favoured. When we accept the latter Śaṁyuvāka and Iḍā-rites as the limits, we perform more rites from the normal paradigme and thus favour it. (It must be noted here that the Prāyaṇīyā and the Ātithyā offerings are based

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upon the New-and Full-moon offerings which are the normal paradigmes).

Another reason is as follows. In connection with the Ātithyā-offering, it is said that this rite ends with the Iḍā-rite and no Anuyājas are offered in it (ŚB III. 4.1.26). If the Ātithyā-offering ends with the first Iḍā-rite then it automatically follows that there will be no Anuyājas. For, the Anuyājas (for these, see III. 5.1-16) are performed after the Iḍā-rite. Since it is specifically said that there should not be the Anuyājas, it follows that the Ātithyā-rite is to be performed upto the second Iḍā-rite (II.7.13) excepting, however, the Anuyājas. A thing which is likely to occur, alone, is prohibitted. So if we accept the second Iḍā-rite, then only Anuyāyas are likely to occur and then they are prohibitted. If the first Iḍā-rite is accepted, then there is no need of prohibitting the Anuyājas thus; their prohibition would be redundant. This view is refuted in the following Sūtras.

ग्रहणादप्रवृत्तिः॥२५॥

25. Because (merely the words "ending with the Śaṁyu," "ending with the Iḍā") are used (without any, spefication) there is no applicability (of the latter Śaṁyuvāka-rite or of the latter Iḍā-rite).[1]

1. No new argument. The same points mentioned in Sūtra 23 are to be noted here.

संत्वराश्रुतेश्च॥२६॥

26. And because there is a sacred text about "Haste".[1]

1. See ŚB IX. 5.1.20-21 (and also further). The gods were performing sacrifice. The Asuras, their rivals, wanted to rob. So the Gods had to make haste and stop some rites without completing them. In that haste they performed the Prāyaṇīyā-offering upto the Śaṁyuvāka-rite and the Ātithyā-offering upto the Iḍā-rite. In this context of "haste", it will be obvious that both these rites should be understood as those which are performed earlier and not those which are latter.

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नित्यानुवादोऽनुयाजप्रतिषेधः॥२७॥

27. The prohibition of the Anuyājas is a corroboratory reiteration of what is obligatory.[1]

1. (See Sūtra 24, note, paragraph 2). Thus even if the prohibition of the Anuyājas is not necessary, when ŚB III. 4.1.26, says that there should not be the Anuyājas, the statement of ŚB should be understood as a corroboratory reiteration of what is regulary obtained.

VII. 6.

उपरवदेशे प्रतिप्रस्थाता रोहिते चर्मण्यानडुहे सोमं निवपति॥१॥

1. In the region of the sounding-holes (*uparavas*),[1] the Pratiprasthātṛ throws the Soma (-plants), on a red ox-hide.

1. For these see VIII. 4.28-5.24.

विक्रय्येनं विचिनोति॥२॥

2. The vendor (of soma) discerns (the Soma-plants) (and removes any blade of grass or piece of wood)[1].

1. Cp. ŚB III. 3.2.8.

कौत्सः॥३॥ शूद्रो वा॥४॥

3-4. He may be either belonging to the Kutsa-family or a Śūdra.

ब्राह्मण उपास्ते॥५॥

5. A Brāhmaṇa[1] sits near the Soma.

1. The Brāhmaṇācchaṁsin, according to the commentators. For this Sūtra cp. ŚB III. 3.2.5.

उदकुम्भश्च पुरस्तात्॥६॥

6. (There should be) a pitcher (full) of water in front (of the Soma)[1].

1. Cp. ŚB III. 3.2.5.

शालाद्वाराण्यपिधाय ध्रौवं जुह्वां चतुर्विगृह्णाति॥७॥

7. Having closed the doors of the Śālā, (the Adhvaryu)

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pours, separately in four parts, the ghee which is in the Dhruvā, into the Juhū[1].

1. Cp. ŚB III. 2.4.8.

बर्हिस्तृणेन हिरण्यं बद्ध्वावदधात्येषा त इति (४.११)॥८॥

8. Having tied (a piece of) gold with a blade from the grass on the altar, he lays it (=gold piece) down (into the ghee in the Juhū) with *eṣā te*...(VS IV.17).

1. Cp. ŚB III. 2.4.8-9

जूरसीति (४.१७) जुहोति॥९॥

9. He makes libation (of that ghee) with *jūrasi*—(VS IV.17)[1].

1. Cp. ŚB III. 2.4.11-12.

शुक्रमसीति (४.१८) हिरण्यमुद्धृत्य वेद्यां तृणं निदधाति॥१०॥

10. Having lifted up the (piece of) gold with *śukramasi*... (VS IV. 18), he throws down the blade of grass on the altar[1].

1. Cp. ŚB III. 2.4.14-15.

सूत्रबद्धं हिरण्यं कुरुते॥११॥

11. He makes (the piece of) gold tied with a thread[1].

1. Cp. ŚB III. 2.4.14.

चतुर्गृहीतं गृहीत्वान्वारभस्व यजमानेत्याह॥१२॥

12. Having taken four-times scooped (ghee), he says, "O Sacrificer, hold on (me) from behind."[1]

1. Cp. ŚB III. 2.4.15.

अपावृतद्वारे निष्क्रामतः॥१३॥

13. After the doors (of the Vimita) are opened (by a helper), (the Adhvaryu and the sacrificer) go out (of it)[1].

1. Cp. ŚB III. 2.4.15.

दक्षिणेन द्वारं सोमक्रयणी तिष्ठत्यलक्षिताव्यङ्गा-प्रवीतारज्जुबद्धा बभ्रुः पिङ्गला पिङ्गलाभावेऽरुणारुणाभावे रोहिण्यश्येताक्षी॥१४॥

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14. To the south of the (eastern) door (of the Śālā) stands the (cow which is used for) Soma-purchasing; (she should be) unmarked[1], not deficient in any limb, not (yet) impregnated, not bound by a rope, brown, with reddish-brown (eyes), in the abscence of a reddish one, a ruddy one but not with reddish white eyes.

1. i.e. without any marks which are generally made in order to facilitate recognition. For this Sūtra cp. ŚB III. 2.4.15; 3.1.13-16.

चिदसीत्येनामभिमन्त्रयते (४.१९-२०)॥१५॥

15. (The Adhvaryu) addresses her (the cow) with *cidasi*—(VS IV. 19-20)[1].

1. Cp. ŚB III. 2.4.16-20.

उदीचीं नीयमानामनुगच्छतो वस्व्यसीति (४.२१)॥१६॥

16. (The Adhvaryu and the sacrificer) follow her while being led to the north, with *vasvyasi*...(VS IV. 21).

षट् पदान्यतीत्य सप्तमं पर्युपविशन्ति॥१७॥

17. They[1] sit around the seventh (foot-print) after having crossed the six (foot-prints)[2].

1. The Brahman and the sacrificer to the south, the Adhvaryu to the west, and the Neṣṭṛ on the north of the foot-print.
2. Cp. ŚB III. 3.1.3.

हिरण्यमस्मिन्निधायाभिजुहोत्यदित्यास्त्वेति (४.२२)॥१८॥

18. Having laid down (a piece of) gold on it (=the seventh foot-print), (the Adhvaryu) makes a libation (of ghee on it) with *adityāstvā*...(VS IV.22)[1].

1. Cp. ŚB III. 3.1.3-4.

स्फ्येन पदं त्रिः परिलिखत्यस्मे रमस्वेति (४.२२)॥१९॥

19. (The Adhvaryu) draws lines thrice around (the foot-print) by means of the wooden sword (*sphya*) with *asme ramasva*...(VS IV.22)[1].

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1. Cp. ŚB III. 3.1.5-6.

समुद्धृत्य पदं स्थाल्यामावपत्यस्मे ते बन्धुरिति (४.२२)॥२०॥

20. Having taken up the foot-print[1], he throws it into a pot with *asme te bandhuḥ*...(VS IV.22).

1. i.e. dust in the foot-print. For this Sūtra cp. ŚB III. 3.1.6.

अप स्थाने निषिच्य यजमानाय पदं प्रयछति त्वे राय इति (४.२२)॥२१॥

21. Having poured water on (that) place (of the foot-print), he gives the (dust in the seventh) foot-print to the sacrificer with *tve rāyaḥ* (VS IV. 12)[1].

1. Cp. ŚB III. 3.1.7-8.

मे राय इति (४.२२) यजमानः प्रतिगृह्णाति॥२२॥

22. With *me rāyaḥ* (VS IV. 22), (the sacrificer) accepts (the dust in the seventh) foot-print[1].

1. Cp. ŚB III. 3.1.8.

मा वयमित्यध्वर्युरात्मानं (४.२२) संस्पृशति॥२३॥

23. With *mā vayam*... (VS IV. 22), (the Adhvaryu) touches himself (near the heart)[1].

1. Cp. ŚB III. 3.1.9.

हृत्वा पत्न्यै पदं प्रयछति॥२४॥

24. Having taken the (dust in the seventh) foot-print, (from the sacrificer, the Adhvaryu) gives (it) to the wife (of the sacrificer)[1].

1. Cp. ŚB III. 3.1.10.

नेष्टा तोत इत्येनां (४.२२) वाचयति॥२५॥

25. The Neṣṭṛ makes her recite *totaḥ*...(VS IV. 22)[1].

1. Cp. ŚB III. 3.1.11.

सोमक्रयण्या च समीक्ष्यमाणां समख्य इति (४.२३)॥२६॥

26. And while she is being looked at by the Soma-purchasing (-cow), (the Neṣṭṛ makes her recite) *samakhye*... (VS IV.23).

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प्रक्षाल्य पाणी हिरण्यं बध्नीतेऽनामिकायाम्॥२७॥

27. Having washed his hands, (the Adhvaryu) binds a piece of gold to the ring-finger[1].

1. Cp. ŚB III. 3.2.1-2.

आप्यायनाभिषवांश्चदाभ्येषु च॥२८॥

28. At the time of "Making (the Soma) swell[1]", pressing (the Soma)[2] and drawing the Aṁśu[3] and the Adābhya[4] (scoops), (also the Adhvaryu binds a piece of gold to his ring-finger).

1. See VIII. 2.2. 2. See IX 4.1ff. 3. Sce XII. 5.6. 4. See XII. 5.6.

VII. 7.

प्रेष्यति च सोमोपनहनमाहर सोमपर्याणहनमाहरोष्णीषमाहरेति॥१॥

1. And (the Adhvaryu) summons (his helper), "Bring thou a Soma-binding (cloth), bring thou a Soma-wrapping (cloth), bring thou a turban."[1]

1. Cp. ŚB III. 3.2.3.

अत्र वा निवपनम्॥२॥

2. Optionally, the throwing (of Soma near the region of the Sounding holes may be done) now.[1]

1. For the other option see VII 6.1.

शोभनं सोमोपनहनम्॥३॥

3. The Soma-binding (-cloth) (should be) beautiful[1].

1. Cp. ŚB III. 3.2.4.

उष्णीषाभावे सोमपर्याणहनाद्व्यङ्गुलं त्र्यङ्गुलं वोष्णीषायावकृन्तति॥४॥

4. In the abscence of a turban, (the Adhvaryu cuts off from the Soma-wrapping (-cloth), (a piece) two fingers or three fingers (long) to serve as the turban[1].

1. Cp. ŚB III. 3.2.4.

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अध्वर्युर्यजमानो वा सोमोपनहनं हरति॥५॥ अन्य इतरे॥६॥

5-6. Either the Adhvaryu or the sacrificer carries the Soma-binding (cloth), the other (viz. the Pratiprasthātṛ) (carries) the others (viz. the Soma-wrapping-cloth and the turban).

सोमं गछन्ति॥७॥ एष त इति (४.२४) वाचयति॥८॥

7. They[1] go to the Soma.[2]

1. The Brahman, the sacrificer, the Adhvaryu and the Pratiprasthātṛ.
2. Which is kept in the region of the sounding-holes: see VII. 6.1. For this Sūtra cp. ŚB III. 3.2.5.

प्राङुपविश्यास्माकोऽसीति (४.२४) सोममालभते॥९॥

9. Having sat down with his face to the east, (the Adhvaryu) touches the Soma, with *āsmāko'si*...(VS IV. 24)[1].

1. Cp. ŚB III. 3.2.7.

न विचिनोत्यतः॥१०॥

10. Hereafter, (the vendor of Soma) does not discern.

तृणकाष्ठापासनमेके॥११॥

11. Some (Adhvaryus) remove blades of grass or pieces of wood (from the Soma-plants).[1]

1. ŚB III. 3.2.8 metions this practice but rejects it.

सोमोपनहनं द्विगुणं चतुर्गुणं वा स्तृणाति प्राग्दशमुदग्वा॥१२॥

12. (The Adhvaryu) spreads the Soma-binding (cloth) (over the ox-hide) either twofold or fourfold, with the fringes towards the east or north[1].

1. Cp. ŚB III. 3.2.9.

तस्मिन्सोमं मिमीते दशकृत्वोऽभि त्यमिति (४.२५)॥१३॥

13. On it (the cloth), he metes out the Soma, ten times, with *abhi tyam*... (VS IV. 25)[1].

1. Cp. ŚB III. 3.2.10-12.

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सर्वाभिः प्रथमम्॥१४॥ अङ्गुष्ठप्रभृति चैकोत्सर्गम्॥१५॥ द्विः कनिष्ठिकया॥१६॥ एकोपचयं च॥१७॥

14-17. First (he metes out the Soma) by means of all (the fingers of the right hand), then leaving aside (each time one finger) beginning with the thumb, (he metes out) twice with the little finger, and (then he metes out each time) adding one (finger).[1]

1. The use of fingers is to be done in the following oder:– 1 with all the five fingers. 2. With four fingers i.e. excluding the thumb. 3. With three fingers i.e. excluding thumb and the fore-finger. 4. With two fingers i.e. excluding the thumb, the fore-finger, and the middle finger, 5. with one finger viz. the little finger. 6. again with the little finger. 7. adding one finger i.e. with the littler finger and the ring-finger. 8. adding one more finger i.e. with the little finger, ring-finger and the middle finger. 9. adding one more finger i.e. with the little finger, ring-finger, middle finger and the fore-finger. 10. with all the five fingers. For this Sūtra cp. ŚB III. 3.2.13.

अञ्जलिना दशमम्॥१८॥

18. The last (he metes out) by means of his two joined hands.[1]

1. This opinion is refused in the next Sūtra.

अन्यद्वाध्यावापश्रुतेः॥१९॥

19. Or, (it is) rather (another meting out) because of the sacred text about "throwing in addition" (see ŚB III. 3.2.13).

अन्तान्त्संगृह्योष्णीषेण बध्नाति प्रजाभ्यस्त्वेति (४.२५)॥२०॥

20. Having gathered the ends (of the cloth), he ties by means of the turban, with *prajābhyastvā* (VS IV. 25).

1. Cp. ŚB III.3.2.18.

अङ्गुल्या मध्ये विवृणोति प्रजास्त्वानुप्राणन्त्विति (४.२५)॥२१॥

21. He makes a hole in the middle (of the knot) by his fingers with *prajāstvānu prāṇantu* (VS IV. 25)[1].

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1. Cp. ŚB III.3.2.19.

तं विक्रयिणे प्रयच्छति॥२२॥

22. He gives it (that tied up Soma) to the vendor of Soma[1].

1. Cp. ŚB III.3.2.19.

VII. 8.

पञ्चकृत्वः सोमं पणते॥१॥

1. (The Adhvaryu) bargains for the Soma five times[1].

1. Cp. ŚB III.3.3.5.

स आह सोमविक्रयिन्क्रय्यस्ते सोमो राजा३ इति (३.३.३.१)॥२॥ क्रय्य इत्याह सोमविक्रयी॥३॥ तं वै ते क्रीणानीति॥४॥ क्रीणीहीत्याह सोमविक्रयी॥५॥ कलया ते क्रीणानीति॥६॥ भूयो वा अतः सोमो राजार्हतीति सोमविक्रयी॥७॥ भूय एवातः सोमो राजार्हति महाँस्त्वेव गोर्महिमेत्यध्वर्युगौर्वै प्रतिधुक् तस्यै शरस्तस्यै दधि तस्यै मस्तु तस्या आतञ्चनं तस्यै नवनीतं तस्यै घृतं तस्या आमिक्षा तस्यै वाजिनमिति (३.३.३.१-२)॥८॥

2-8. He says, "O vendor of Soma, is thy Soma, the king, for sale ?" "It is for sale" thus replies the Soma-vendor. "Let me buy of thee" (says the Adhvaryu). "Buy (it)", thus says the Soma-vendor. "Let me buy (it) for one-sixteenth (*kalā*) (of the cow)", (thus says the Adhvaryu). "Soma, the king, is, verily, more than that," thus (says) the Soma-vendor. "(Yea), Soma, the king, surely is worth more than that, but great surely, is the greatness of the cow" thus (says) the Adhvaryu—"From the cow (comes) the fresh milk, from her boiled milk, from her cream, from her curdling milk, from her butter, from her ghee, from her clotted curds, from her whey"—(says the Adhvaryu)[1].

1. Cp. ŚB III.3.3.1-2.

भूय एवेत्यतः प्रभृति चतुरावर्तयति॥९॥ एकैकेनान्ते पणते

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शफेन पदार्धेन गवा।।१०।। ते क्रीणामीत्यन्ततः।।११।। प्रश्नान्ते-प्रश्नान्ते।।१२।।

9-12. (The Adhvaryu) repeates (the words) beginning with "surely more than that..." for four times. At the end of (these words) he bargains each time with (one of the following things in sequence): for one hoof, for one foot, for half (the cow), for the (whole) cow. At the end (i.e. after "for the cow") (the Adhvaryu says) "Let me buy of thee" (The Soma-vendor also says, "Soma, the king, is verily, more than that"), at the end of each question (of the Adhvaryu)[1].

1. Cp. ŚB III.3.3.3.

क्रीतः सोमो राजेत्यन्ते वयांसि प्रब्रूहीत्याह सोमविक्रयी (३.३.३.३)।।१३।।

13. At the end (of bargaining), "Soma , the king, has been bought; speak the (other) things"—thus (says) the Soma-vendor[1].

1. Cp ŚB III.3.3.3.

स आह चन्द्रं ते वस्त्रं ते छागा ते धेनुस्ते मिथुनौ ते गावौ तिस्रस्तेऽन्या इति (३.३.३.४)।।१४।।

14. He (the Adhvaryu) replies, "Gold is thine, a garment is thine; a she-goat is thine, a milch-cow is thine, a pair of kine is thine and three other (cows) are thine."[1]

1. Cp. ŚB III.3.3.6.

शुक्रं त्वेति (४.२६) हिरण्यमालम्भ्य वाचयति।।१५।।

15. Having made (the sacrificer) touch gold, (the Adhvaryu) makes (him) recite *śukraṁ te...* (VS IV. 26)[1].

1. Cp. ŚB III.3.3.6.

सग्मे त इति (४.२६) सोमविक्रयिणं हिरण्येनाभिकम्पयति।।१६।।

16. With *sagme te...*(VS IV. 26), (the Adhvaryu)

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moves (i.e. tempts) (the Soma-vendor) by means of the gold[1].

1. Cp. ŚB III.3.3.7.

अस्मे त इति (४.२६) यजमानसहितं निदधाति॥१७॥

17. With *asme te*...(VS IV. 26) he keeps down (that gold) near the sacrificer[1].

1. Cp. ŚB III.3.3.7.

सोमविक्रय्येतदादत्ते॥१८॥

18. The Soma-vendor accepts this (gold)[1].

1. Cp. ŚB III.3.3.7.

अजां प्रत्यङ्मुखीमालम्भ्य वाचयति तपसस्तनूरिति (४.२६) ॥१९॥ सव्येनाजां प्रयच्छन्मित्रो न इति दक्षिणेन सोमम्॥२०॥ आदायागत उत्तिष्ठति वा॥२१॥

19-21. Having made (the sacrificer) touch the she-goat (standing) with the face to the west, he makes him recite *tapasastanūḥ*...(VS IV. 26)[1]. While giving the she-goat (to the Soma-vendor) by his left (hand), then having taken the Soma by his right (hand), with *mitro naḥ*... (VS IV.27), (the Adhvaryu) (comes towards the sacrificer). After he has come, (the sacrificer), either stands up (or not)[2].

1. Cp. ŚB III.3.3.8.
2. Cp. ŚB III.3.3.9-10.

दीक्षितोरौ दक्षिणे प्रत्युह्य वासो निदधातीन्द्रस्योरुमिति (४.२७)॥२२॥

22. Having removed the garment (therefrom), (the Adhvaryu) keeps down (the Soma), on the right thigh (of the sacrificer), with *indrasyorum*...(VS IV.27)[1].

1. Cp. ŚB III.3.3.10.

स्वान भ्राजेति (४.२७) जपति सोमविक्रयिणमीक्षमाणः॥२३॥

23. (The sacrificer) while looking at the Soma-vendor, mutters, *svāna bhrāja*...(VS IV.27)[1].

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1. Cp. ŚB III.3.3.11.

अपोर्णुते दीक्षितः शिरः॥२४॥ पत्नी च ॥२५॥

24-25. The consecrated (sacrificer) uncovers his head[1] and the wife (also uncovers her head)[1].

1. Cp. ŚB III.3.3.12.

हिरण्यं सहसाच्छिद्य पृषता वरत्राकाण्डेनाहन्ति वा॥२६॥

26. Having forcefully snatched away the gold (from the Soma-vendor), (the Adhvaryu) either beats him with spotted stick of a whip or (not).

VII. 9

गृहीतसोमं परि माग्र इति (४.२८) वाचयति॥१॥

1. (The Adhvaryu) makes (the sacrificer) who has taken the Soma (in his hand), recite *pari māgne*...(VS IV. 28)[1].

1. Cp. ŚB III.3.3.13.

उत्तरे च॥२॥

2. And (the sacrificer performs) the two further (activities).

उदायुषेत्युत्थानम् (४.२८)॥३॥

3. He stands up with *udāyuṣā*...(VS IV. 28)[1].

1. Cp. ŚB III.3.3.14.

शीर्ष्णि सोमं कृत्वा पाणिमन्तर्धाय प्रति पन्थामित्यनो (४.२९) ऽभ्येति दक्षिणतस्तिष्ठच्छन्नं समङ्गि धौतम्॥४॥

4. Having put the Soma on his head, and having held his hand in between (the Soma and the head) he goes towards the cart—which is situated to the south (of the place of Soma-purchase), which is with a cover, which is fully equipped, (and) which is washed[1].

1. Cp. ŚB III.3.3.15.

प्रउगाच्चोद्धते फलके॥५॥

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5. At the fore-part of shafts (of the cart) two boards (should be put up)[1].

1. Cp. ŚB III.3.4.9.

कृष्णाजिनमस्मिन्नास्तृणात्यदित्यास्त्वगिति (४.३०)॥६॥

6. He spreads a black antelope's skin on it (cart), with *adityāstvag...* (VS IV.30)[1].

1. Cp. ŚB III.3.4.1.

तस्मिन्त्सोमं निदधात्यदित्यै सद इति (४.३०)॥७॥

7. He lays down the Soma on it (black-antelope's skin) with *adityai sadaḥ...* (VS IV.30)[1].

1. Cp. ŚB III.3.4.1.

अस्तभ्नाद्द्यामिति (४.३०) सोममालम्भ्य वाचयति॥८॥

8. Having made (tha sacrificer) touch the Soma, (he) makes him recite *astabhād dyām...* (VS IV.30)[1].

1. Cp. ŚB III.3.4.2-5.

वनेषु व्यन्तरिक्षमिति (४.३१) सोमपर्याणहनेन परितत्य कृष्णाजिनं पुरस्तादासजति सूर्यस्य चक्षुरित्यासनयोरन्यतरत् (४.३२) ॥९॥

9. Having wrapped (the Soma) by means of the Soma-wrapping (cloth) with *vaneṣu vyantarikṣam...*(VS IV.31), he fastens (= sets hanging) one of the two (black-antelope-skins) meant for sitting upon[1], in front[2] (like a flag), with *sūryasya cakṣuh...*(VS IV.32)[3].

1. For these see VIII.3.19-22.
2. He fastens it to a staff fixed to the pole of the cart near the yoke.
3. Cp. ŚB III.3.4.8.

एकं चेद् ग्रीवा अवकृत्य॥१०॥

10. If (there is only) one (skin)[1], then (he does so) after having cut off (at) the neck[2].

1. Cp. ŚB VII.3.20 where optionally one skin is allowed.
2. Cp. III.3.4.4-8.

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अनड्वाहौ युनक्त्युस्त्रावेतमिति (४.३३)॥११॥

11. He yokes the oxen with *usrāvetam...*(VS IV.33)[1].

1. Cp. ŚB III.3.4.12.

युगपत्तद्वचनत्वात्॥१२॥

12. (He yokes them) simultaneously because of the injunction for that[1].

1. Thus the sacred text while prescribing this rite merely says that he yokes. It is not mentiond there that yoking should be done separately. This view is refuted in the next Sūtra.

भेदे मन्त्रावृत्तिः सांनिपातित्वात्॥१३॥

13. When there is a difference (of things etc.) the formula is to be repeated, because of its nature to fall together (*sāṁnipātiṭkatvāt*)[1].

1. Thus the formula applies to both the oxen. So it "falls on both simultaneously." But is impossible to yoke both the oxen simultaneously. So the formula is to be repeated.

ईषान्तरे भूमिष्ठः सुब्रह्मण्यः पलाशशाखया प्राजति॥१४॥

14. The Subrahmaṇya, standing on the ground in between the two shafts, drives (the oxen) by means of a Palāśa (butea forndosa)-branch[1].

1. Cp. ŚB III.3.4.9-10.

पश्चात्परीत्यापालम्बं गृहीत्वा सोमाय क्रीतायानुवाचयति॥१५॥ पर्युह्यमाणायेति वा॥१६॥

15-16. (The Adhvaryu) having gone round to the back (of the cart), then having held the drag[1] (*apālamba*), makes (the Hotṛ) recite for the Soma which is bought or which is being driven about[2].

1. A wooden piece fastened to the back part of a cart for preventing it from running back-wards when it is going uphill or a rope used for making the speed slow, when the cart is going down-hill.
2. Cp. ŚB III.3.4.13.

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दीक्षितश्चान्वारभते॥१७॥

17. And the sacrificer holds (the Soma) from behind.

त्रिरुक्तायां प्राङ् यात्वा दक्षिणावर्त्य शालां गच्छन्ति॥१८॥

18. After (the first verse) is recited thrice (by the Hotṛ), having gone some distance towards the east, then having turned (the cart) to the south, they[1] go to the Śālā.

1. Brahman, Hotṛ, sacrificer, Adhvaryu etc.

भद्रो म इति (४.३४) वाचयति॥१९॥

19. (The Adhvaryu) makes (the sacrificer) recite *bhadro me*...(VS IV. 34)[1].

1. Cp. ŚB III.3.4.14-16.

सुब्रह्मण्यां चाह्वयति सुब्रह्मण्योंऽ३ सुब्रह्मण्योंऽ३मिति त्रिरुक्त्वा सकृन्निगदं यावदहे सुत्या भवति तथाह॥२०॥

20. And he calls (i.e. recites) the Subrahmaṇyā (-formula). Having uttered (the expression) *subrahmaṇyom* thrice, he (recites) the formula (*nigada*) once (and in it he) mentions the day on which the Soma-pressing (is going to take place)[1].

1. Cp. ŚB III.3.4.17-20.

शालां पूर्वेण प्रतिप्रस्थाताग्नीषोमीयं पशुमादाय तिष्ठति कृष्णसारङ्गं मेध्यमभावे लोहितसारङ्गम्॥२१॥

21. Having taken an animal (i.e. a he-goat) which is black-spotted, worthy for sacrifice—in the abscence (of a blake-spotted) a red spotted one—, the Pratiprasthātṛ stands to the east of the Śālā[1].

1. Cp. ŚB III.3.4.21-23.

नमो मित्रस्येत्येनमालम्भ्य (४.३५) वाचयति॥२२॥

22. Having made (the sacrificer) touch it (the Adhvaryu) makes (the sacrificer) recite, *namo mitrasya*...(VS IV. 35)[1].

1. Cp. ŚB III.3.4.24.

चरति पशौ वाचनमेव॥२३॥

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23. If the animal is roaming (in the pasture), he makes (him) simply to recite (without making him touch it).

आहवनीयाच्चोल्मुकमाहृत्यैके॥२४॥

24. Some (make the sacrificer recite) after having brought a fire-brand from the Āhavanīya[1].

1. ŚB III. 3.4.22, this practice is mentioned but rejected.

समीपेऽन उपस्थाप्योत्तम्भनेनोपस्तभ्नाति वरुणस्योत्तम्भनमिति (४.३६)॥२५॥

25. Having placed (the Soma-) cart, near (the Śālā), he stays it by means of a stay[1] with *varuṇasyottambhanam...* (VS IV. 36).

1. This is a wooden piece. For this Sūtra cp. ŚB III.3.4.25.

शम्ये चोद्वृहति वरुणस्य स्कम्भसर्जनी इति (४.३६)॥२६॥

26. And he pulls out the two wedges (=wooden pegs), with *varuṇasya skambha-sarjanī...* (VS IV.36)[1].

1. Cp. ŚB III.3.4.25.

औदुम्बरीमासन्दीं नाभिदघ्नामरत्निमात्राङ्गीमूतामाहरन्ति चत्वारः॥२७॥

27. Four (priests)[1] bring a throne-seat of Udumbara (ficus glomerata) (-wood), reaching upto the navel (in the height) (of the Sacrificer), the body (breadth and length of which) measures one cubit and which is plaited (with muñja-grass).

1. Adhvaryu, Pratiprasthātṛ, Neṣṭṛ and Unnetṛ (cf. Āpśs X.29.7). For this Sūtra cp. ŚB III.3.4.26-28.

अभिमृशत्येनां वरुणस्य ऋतसदन्यसीति (४.३६)॥२८॥

28. (The Adhvaryu) touches it with *varuṇasya ṛtasadanyasi* (VS IV. 26)[1].

1. Cp. ŚB III.3.4.29.

कृष्णाजिनमस्यामास्तृणाति वरुणस्य ऋतसदनमसीति (४.३६)॥२९॥

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29. He spreads the black antelope's skin on it with *varuṇasya ṛtasadanamasi* (VS IV. 36)[1].

1. Cp. ŚB III.3.4.29.

तस्मिन्त्सोमं निदधाति वरुणस्य ऋतसदनमासीदेति (४.३६)॥३०॥

30. On it (= skin), he lays down the Soma with *varuṇasya ṛtasadanamā sīda* (VS IV. 36)[1].

1. Cp. ŚB III.3.4.29.

शालां प्रवेशयन्ति दीक्षितसंचरेण॥३१॥

31. They[1] make (the Soma, placed on the throne-seat), enter the Śālā by the passage for the consecrated (*dīkṣitasaṁcara*)[2].

1. The Adhvaryu, Patiprasthātṛ, Neṣṭṛ and Unnetṛ. 2. For this see VII. 3.11-13. For this Sūtra cp. ŚB III.3.4.30.

या त इति (४.३७) वाचयति॥३२॥

32. (While the Soma is being entered), (the Adhvaryu) makes (the sacrificer) recite *yā te*...(VS IV.37)[1].

1. Cp. ŚB III.3.4.30.

आहवनीयं दक्षिणेन स्थापयन्ति॥३३॥

33. They place (the Soma on the throne-seat) to the south of the Āhavanīya[1].

1. Cp. ŚBK IV.3.4.21.

उदपात्रमुपनिनयन्त्येके॥३४॥

34. Some pour out a vessel of water near (the Soma)[1].

1. ŚB III.3.4.31 mentions this practice but rejects it.

VIII. 1.

आतिथ्यम्॥१॥ निर्वपति वैष्णवं नवकपालं पत्न्यन्वारब्ध-स्तूर्णम्॥२॥ एकविमुक्ते वा॥३॥

1-3. (Now), the reception (of Soma). (The Adhvaryu) while being held from behind by the wife (of the sacrificer), pours out in a speedily manner[1], (the oblation-material) for

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(a sacrificial bread to be prepared) on nine potsherds, for Viṣṇu, either after one (ox of the cart) is unyoked (and the other is still yoked),[2] (or rather after both the oxen are unyoked).

1. Cf. ŚB III.4.1.6.
2. ŚB III.4.1.4-5, this practice is mentioned but rejected. For this Sūtra cp. ŚB III.4.1.1-6.

निर्वपेदग्नेस्तनूरिति (५.१) पञ्चकृत्वः प्रतिमन्त्रम्॥४॥

4. He pours out (the oblation-material) five times with each one of the formulae (in sequence) beginning with *agnestanūrasi*...(VS IV.1)[1].

1. Cp. ŚB III.4.1.7-15.

सावित्रनिवृत्तिः श्रुतिविरोधाभ्याम्॥५॥

5. The formula connected with Savitṛ[1] retires, because the sacred text (is different)[2] and because of the contrast.[3]

1. viz. *devasya tvā*... (VS I. 10). This formula is used at the time of pouring out the oblation-material (cf. II. 3.20). In the present case, however, it is not be used.
2. ŚB III. 4.1.9ff expressedly prescribes another formula viz. VS. V. 1 to be used here.
3. There will be contrast between the formulae if both are used. So the formula connected with Savitṛ (viz. VS 1.10) should not be used in the present context.

अग्न्यन्वाधानव्रतोपायनारण्यभोजनदानब्रह्मवरणानि दीक्षणीयाप्रभृति प्रागुदवसानीयायाः सोमे कृतत्वात्॥६॥

6. In a Soma (-sacrifice) (the rites viz.) adding fuel (to the fires)[1], entering the vow[2], eating forest-products,[3] giving[4], selection of the Brahman[5] etc. (are not to be performed in the offerings) beginning with the Dīkṣaṇīyā upto the Udavasānīyā bacause they are already done.

1. II.1.2-7. 2. II. 1.10-11. 3. II. 1. 13. 4. III. 4.31. 5. II. 1.18.

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पत्नीसंनहनं च सयोक्त्रायाः॥७॥

7. And the girdling of the (sacrificer's) wife (also is not to be done in the offerings beginning with the Dīkṣaṇīyā upto the Udavasānīyā) if she is with a zone[1].

1. As a part of the consecration rite, either a girdle or a zone is bound around the waist of the wife (cf. VII.4.6.). The present Sūtra applies if the second alternative is accepted.

यजमानभागश्च भक्षप्रतिषेधात्॥८॥

8. And the (rite about the) portion of the sacrificer[1] (also does not take place in the above-mentioned offerings) because there is a prohibition[2] of eating (for the sacrificer).[3]

1. See III.4.7; 8.30. 2. The sacrificer has to sustain *merely* on the milk of a cow. 3. The view mentioned in this Sūtra is refuted in the next Sūtra.

न कर्मगुणत्वात्॥९॥

9. No, because it is an attribute (=part) of the rite[1].

1. Thus the sacrificer has to eat his portions in the offerings that take place.

उपसर्जनीरधिश्रयति मदन्तीश्च व्रतवत्॥१०॥

10. He sets the mixing (-water)[1] on (the Gārhapatya-fire); (also sets) the Madantī (waters) (on the fires) in the same way as that of the fast-milk[2].

1. For this see II. 5.1.
2. See VII.4.25-26. As in the case of the milk to be consumed by the sacrificer and the wife, the milk for the sacrificer is cooked on the Gārhapatya-fire and that for the wife on the Dakṣiṇa-fire, similarly, the water to be used by the sacrificer is set on the Gārhapatya and that by the wife on the Dakṣiṇa.

आ मुष्टिविसर्गादुदकार्थस्ततः॥११॥

11. Upto the opening out of the fists[1], all the requirements of water, (are to be fulfilled) thereby[2].

1. For this see VIII. 7.19. 2. with the Madantī-water.

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कार्ष्मर्यमयाः परिधयः॥१२॥ आश्ववालः प्रस्तरः॥१३॥ ऐक्षव्यौ विधृती॥१४॥ बर्हिश्च॥१५॥

12-15. (In the Ātithyā-offering), the enclosing sticks should be of Kārṣmarya (gmelina arborea) (-wood), the Prastara-bunch, of the Aśvavāla (-grass) and the Vidhṛtis (two grass-blades separating the Prastara from the sacrificial grass spread on the altar) of sugar-cane,, and the sacrificial grass (as in the normal paradigme)[1].

1. Cp. ŚB III.4.1.16-18.

एतदेवाग्नीषोमीयोपसत्स्वपि चतुष्टयम्॥१६॥

16. The same four things should also be in the (animal-sacrifice) for Agni-and-Soma and in the Upasad-offerings.

आसाद्याग्निमन्थनमा होमात्करोति॥१७॥

17. Having placed the oblation (on the altar) (the Adhvaryu) performs the (rite of) churning out fire upto the libation[1].

1. For details see V.1. 27-2.6. For this Sūtra cp. ŚB III.4.1.19-25.

इडान्तं भवति॥१८॥

18. (The Ātithyā-offering) ends with the Iḍā (rite)[1].

1. Cp. ŚB III.4.1.25.

ध्रौवं व्रतप्रदाने गृह्णात्यापतय इति (५.५)॥१९॥

19. He takes (the ghee from the Dhruvā-ladle) into the vessel in which the fast-milk is given (to the sacrificer) with *āpataye...* (VS V.5)[1].

1. Cp. ŚB III.4.2.10.

द्विश्च स्थाल्याः सुवेण तनूनप्त्रे शाक्वराय शक्वन ओजिष्ठायेति॥२०॥

20. And (he scoops ghee) twice from the pot, by means of the dipping spoon with *tanūnaptre śākvarāya* (VS V.5) (and) with *śakvana ojiṣṭhāya* (VS V.5)[1].

1. Cp. ŚB III.4.2.11-12.

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गृह्णामीति सर्वत्र साकाङ्क्षत्वात्॥२१॥ पूर्वशेषौ वोत्तरौ॥२२॥

21-22. The word *gṛhṇāmi* (= I scoop) (is to be used everywhere (i.e. at the end of all the formulae mertioned above) because of the expectancy—Or, rather, the latter two (formulae are just) the remnant (part)s of the earlier (formula)[1].

1. Hence the word *gṛhṇāmi* automatically follows in the latter two formulae. Hence it should not be *orally* repeated. It is understood there.

प्रतिपुरुषं च ग्रहणमाज्यानि गृह्णाना इति श्रुतेः (३.४.२.९१)॥२३॥

23. The scooping (of ghee is to be done) by every man (i.e. priest) because of the sacred text meaning "scooping ghee" (ŚB III.4.2.9).

तानूनप्त्रमेतत्॥२४॥

24. This (ghee is called) Tānūnaptra.

दक्षिणस्यां वेदिश्रोणौ निधायावमृशन्त्यृत्विजो यजमानश्चानाधृष्टमिति (५.५)॥२५॥

25. Having laid down (the ghee) on the southern hip (=south-western part) of the altar, the priests and the sacrificer touch (it) with *anādhṛṣṭam*... (VS V.5).[1]

1. Cp. ŚB III.4.2.13-14.

अद्रोहस्तेभ्यो न सतानूनप्तिणे दोग्धव्यमिति श्रुतेः (३.४.२.९)॥२६॥

26. And to them no deception, because of the sacred text, "One should not deceive him who has made the covenant of Tanūnapāt" (ŚB III.4.2.9).

VIII. 2.

पल्यङ्ग्य निदधात्यपिधायामृन्मयेन॥१॥

1. Having stirred round (the ghee), (the Adhvaryu) keeps it (at a safe place), after having covered it with a non-earthen (pot)[1].

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1. Cp. ŚBK IV.4.2.9.

अपराह्णे व्रतमिश्रं दीक्षिताय प्रयच्छति॥२॥

2. In the afternoon, he gives it, mixed with the fast-milk to the consecrated (sacrificer)[1].

1. Cp. ŚB III.4.2.15.

बहुषु गृहपतये॥३॥

3. If there are many (consecrated) (i.e. in a sacrificial session), (he gives it) to the Gṛhapati[1].

1. Cp. ŚB III.4.2.15.

अग्ने व्रतपा इत्याहवनीये (५.६) समिधमाधाय मदन्तीरुपस्पृश्य गाढतरं मुष्टिमेखलं कुरुते॥४॥

4. Having put a kindling-stick in the Āhavanīya-(-fire) with *agne vratapāḥ*... (VS V.6), then having touched the Madantī-water, (the sacrificer) makes the fists and girdle closer[1].

1. Cp. ŚB III.4.3.9.

पत्नी च गार्हपत्ये तूष्णीम्॥५॥

5. The wife of the sacrificer (does the same things after having put a kindling-stick) into the Gārhapatrya (fire), silently (and after having touched the Madantī-water meant for her).

मदन्तीरुपस्पृश्य यजमानषष्ठाः सोममाप्याययन्त्यंशुरंशुरिति (५.७)॥६॥

6. Having touched the Madantī (-water) (meant for the sacrificer), (five priests)[1] with the sacrificer as the sixth, make the Soma swell (=strengthen)[2] with *aṁśuraṁśuḥ*... (VS V.7).

1. Brahman, Udgātṛ, Hotṛ, Adhvaryu and Āgnīdhra.
2. i.e. they touch the Soma and thereby mystically strenghten it. For this Sūtra cp. ŚB III.4.3.11-16.

आज्यमालभ्योपस्पृशेदपः सोममालिप्समानः ॥७॥ तथा विपर्यस्य॥८॥

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7-8. Having touched the (Tānunaptra) ghee (the Adhvaryu), while about to touch the Soma, should touch water, or do the same after having reversed (the order).[1]

1. Thus the Āpyāyana (making Soma swell by touching it) should be done first, then water should be touched and then the ghee should be touched (i.e. the Tānūaptra-rite should be performed). ŚB III.4.3.12 mentions this order of rites being followed by some rirtualists but does not support it.

प्रत्येत्य प्रस्तरे निह्नुवत उत्तानहस्ता दक्षिणोत्ताना वेष्टा राय इति (५.७)॥९॥

9. Having come back, they deprecate (*nihnuvate*) (laying the hands) on the Prastara either with the palms upwards or (merely) the right (hand) with the palm upwards with *eṣṭā rāyaḥ*... (VS V.7)[1].

1. Cp. ŚB III.4.3.19-21.

व्यूहनपरिध्यञ्जने कृत्वैके॥१०॥

10. (Some perform the rites viz. the Tanūnaptra etc). after having performed (the rites viz.) separating (of the ladles)[1] and anointing of the enclosing sticks.[2]

1. For this rite see III.5.17. 2. For this rite see III. 5.24. Both these rites forming part of the normal paradigme are to be performed in the Ātithyā-offering also. Some perform the rites viz. Tānūnaptra etc. after performing these two rites in the Ātithyā-offering. ŚB III. 4.3.20, it is implied that these rites are to be performed after the "Deprecation (*nihnavana*)-rite". Thus according ŚB, the rites beginning with the Tānūnaptra are to be performed while still the Ātithyā-offering is not completed.

समुल्लुप्य प्रस्तरमक्त्वा परिधींश्चादायाहाग्नीन्मदन्त्यापा३ इति ॥११॥ मन्दन्तीत्यग्नीत्॥१२॥

11-12. Having picked up the Prastara then having anointed it, then having taken the enclosing sticks (and the dividing grass-blades=*vidhṛtis*), (the Adhvaryu asks, "O

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Agnīdh, is the water boiling?" The Āgnīdhra replies, "It is boiling."[1]

1. Cp. ŚB III.4.3.22.

ताभिरेहीति ब्रुवन्नध्यध्याहवनीयं हृत्वाभ्युक्ष्याग्नीधे प्रयच्छति निधानाय॥१३॥

13. The Adhvaryu, saying, "Come hither with it, then having brought (the things e.g. Prastara etc.) towards the Āhavanīya, having sprinkled (the boiling water on them), gives (the Prastara etc.), to the Āgnīdhra for keeping (them safe).

1. Cp. ŚB III.4.3.22.

सुब्रह्मण्यां च प्रेष्यति सुब्रह्मण्ये सुब्रह्मण्यामाह्वयेति॥१४॥

14. And then he summons for the Subrahmaṇyā (-formula), "O Subrahmaṇye, call (=sing) the Subrahmaṇyā (-formula)".

प्रवर्ग्योपसदावतः॥१५॥

15. Hereafter, the (rites viz.) the Pravargya and the Upasad take place.

उपसदेव वाप्रवर्ग्ये॥१६॥

16. Or (if the sacrifice is) without the Pravargya (-rite)[1], then merely the Upasad (-rite).

1. See XXVI.7.53, according to which, in the first Soma-sacrifice of a sacrificer no Pravargya-rite should be performed.

प्रणीताद्युपसत्॥१७॥

17. The Upasad-(rite) begins with the taking of the brahman's permission for carrying forward of) the Praṇītā (water).[1]

1. For this rite see II. 3.2.

हविष्कृतमाहूयानाहननमपेषणे तीक्ष्णार्थत्वात्॥१८॥

18. In the Upasad (-rite which is) without the crushing (of grains), (he should) not (perform) the beating (on

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the morter and pestle by means of a wooden peg)[1] after having called the preparer of the oblation-substance[2], because (the beating is to be done) for the sake of (making the mortar and pestle) sharp.[3]

1. For this rite see II. 4.15. 2. For this see II.4.13.
3. Because in the present rite there is no crushing of grains, there is no need of sharpening and hence no need of beating. The view mentioned in this Sūtra is refuted in the next Sūtra.

स्याद्वा धर्ममात्रत्वात्॥१९॥ श्रुतेश्च॥२०॥

19-20. Or, rather, (the beating) should occur, because of its being a merely ritualistic property[1] and because of the sacred text[2].

1. The beating is merely a ritualistic property. For the mortar and pestle cannot be sharpened because of it, in the real sense. It is a ritualistic act with a magical significance. So even if there is no crushing of grains to be done now, the beating should be done. 2. In ŚB I.1.4.13-17, the magical significance of beating is metioned viz. killing the evil beings and enemies.

परिस्तरणपात्रसंसादनप्रोक्षणाज्यनिर्वपणाधिश्रयणानि कृत्वा स्फ्यादि करोति॥२१॥

21. Having performed the rites, viz. the spreading of (sacrificial grass) around (the fires), placing together of the sacrificial utensils, sprinkiling (of water) (over them), pouring out of the ghee, setting (of the offering-material) on (the fire), (the Adhvaryu) performs (the rites viz. taking up of the sacrificial sword etc.

बर्हिषः प्रच्छेदं हरति॥२२॥

22. Instead of the Stambayajus, he (carries) a cutting of sacrificial grass (which has been spread on the altar).

मदन्तीरिति वा प्रेष्यति॥२३॥

23. He summons (either, "Place the Prokṣaṇī =

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sprinkling water[1] (on the altar)")[1] or, rather, "(Place) the Madantī (-water) (on the altar)."

1. For this see II. 6.34.

मात्रावदिध्माबर्हिः॥२४॥

24. The kinding sticks and the sacrificial grass (should be) of the quantity (required).

सुवतृतीयाः स्रुचः संमार्ष्टि॥२५॥

25. He wipes the offering-ladles among which the dipping-spoon is the third[1].

1. i.e. the two offering-ladles (Juhū and Upabhṛt) and the dipping-spoon (*sruva*).

अष्टगृहीतं जुह्वां चतुरुपभृति॥२६॥

26. He takes eight-times scooped (ghee) in the Juhū and four-times (scooped ghee) in the Upabhṛt[1].

1. Cp. ŚB III.4.4.8.

यथाप्रकृति वा॥२७॥

27. Or, as in the normal paradigme.[1]

1. i.e. four-times scooped ghee in the Juhū and eight-times scooped ghee in the Upabhṛt. See II.7.11-13.

एकवृत्स्तरणम्॥२८॥

28. The spreading (of the sacrificial grass should be) in one row.

आज्यस्थाली ध्रुवार्थे॥२९॥

29. For the Dhruvā, the ghee-pot (should be used).

स्रुवाघारमाघार्य संमृष्ट आश्राव्य सीद होतरित्येव ब्रूयात्॥३०॥

30. Having poured out the Āghāra-libation by means of the dipping spoon, (then) after the Āhavanīya-fire is wiped, then after having called on (the Āgnīdhra) for *śrauṣaṭ,* (the Adhvaryu) should say, "Sit down, O Hotṛ."[1]

1. Cp. ŚB III.4.4.9-10.

प्रसूतोऽतिक्रामन्नग्नयेऽनुवाचयति॥३१॥

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31. After (the Adhvaryu) has been impelled (by the Hotṛ), he makes (the Hotṛ) recite the invitatory verse, while himself stepping beyond (to the southern side of the fire and altar)[1].

1. Cp. ŚB III.4.4.11.

अर्धं हुत्वा सोमाय॥३२॥ विष्णवे समानीय॥३३॥

32-33. Having offered one half (of the ghee to Agni, he should offer the remaining half) to Soma and having poured (the ghee from the Upabhṛt) together (with what is still remaining in the Juhū), (he should offer) to Viṣṇu[1].

1. Cp. ŚB III.4.4.11-13.

सादयित्वा स्रुचौ सोमाप्यायनाद्या सुब्रह्मण्याप्रैषात्॥३४॥

34. Having placed the offering-ladles (on the Vedi), (he should perform the rites) beginning with making Soma swell, upto giving the summon (for the singing) of Subrahmaṇyā (formula).[1]

1. For these rites see VIII.2.5-14.

अक्त्वा प्रस्तरमुपसदं जुहोति स्रुवेण या त इत्ययः-शयामन्वारब्धे (५.८)॥३५॥

35. After having anointed the Prastara-bunch (by means of the remnant ghee), (the Adhvaryu) while being held from behind (by the sacrificer), offers the (first) Upasad (-offering)(viz.) the Ayaḥśayā (=iron-clad), by means of the dipping-spoon, with *yā te...* (VS V.8)[1].

1. Cp. ŚB III.4.4.23.

द्विरेकया चरति॥३६॥ सुसायं सुपूर्वाह्णे च॥३७॥

36-37. He performs an Upasad (-rite) twice (viz.) early in the evening and early in the morning[1].

1. Cp. ŚB III.4.4.17; 21.

एवमितरे अन्वहं रजःशयां हरिशयां च॥३८॥

38. In the same manner (as the first Upasad-rite) on the successive days (he performs) the other (two viz.) the

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Rajaḥśayā (silver-clad) and the Hariśāyā (gold-clad) (Upasad-rites).

एकाहस्त्र्युपसत्कः॥३९॥ द्वादश वा॥४०॥

39-40. A (Soma-sacrifice) with one Soma-pressing-day has three Upasad (-day)s[1], or twelve[2] (Upasad-days).

1. Cp. ŚB III.4.4.17. 2. Cp. ŚB III.4.4.19.

VIII. 3.

त्रिस्तनं प्रथमायां दोहयति॥१॥ एकापचयेनोत्तरयोः॥२॥

1-2. On the first (Upasad-day) (the Adhvaryu) gets three udders milked; on the latter two days (successively) reducing their number (by one)[1].

1. Cp. ŚB III.4.4.26 ; IX. 5.1.9.

विपर्यस्य वानग्निचित्ये॥३॥

3. Or, rather, in a (sacrifice) in which no fire-altar is to be built, having reversed (the order), (he should get the number of udders milked).[1]

1. Thus on the first day, one udder, on the second two; and on the third three. ŚB III. 4.4.26 allows both the alternatives mentioned in Sūtras 1-2.

एवं प्रवृद्धौ समं विभजेत्॥४॥

4. In the same manner (he should get the udders milked) after having equally divided the number of days by the number of udders).[1]

1. Thus, if there are six Upasad-days, for the first two days, he should get one udder milked; the next two days two udders and the last two days three udders.

स्वस्थानविवृद्धिः॥५॥

5. (If there are many days), then there should be extention of the own place (of an Upasad-rite)[1].

1. Thus if there are twelve Upasad-days, for the first four days the first type of the Upasad-rite should be performed. This means that the "Place" of the first Upasad should be extended. For the next four days, the second

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Upasad and for the last four days, the third should be performed.

औपवसथ्यात्पूर्वेऽहनि पौर्वाह्णिक्या प्रचर्य वेदिं मिमीते॥६॥

6. On the day earlier to the Aupavasathya-day[1], after having proceeded with (the Upasad-rite to be performed) in the fore-noon, he should measure out the altar.

1. The day which precedes the Soma-pressing day(s).

पूर्वार्ध्यात्स्तम्भात्पुरस्तात्त्रिषु प्रक्रमेषु शङ्कुं निहन्ति सोऽन्तःपात्यः॥७॥

7. To the east of the post which is in the eastern part (of the Śālā), (the Adhvaryu) fixes a pin at the distance of three steps. This (peg) is (called) Antaḥpātya (intermediary)[1].

1. Cp. ŚB III.5.1.1.

तस्मात्पुरस्तात्षट्त्रिंशति॥८॥

8. (He fixes another pin) at thirty-six steps to the east of it[1].

1. Cp. ŚB III.5.1.2.

दक्षिणोत्तरौ च पञ्चदशसु-पञ्चदशसु॥९॥ अर्धसप्तदशेषु वा॥१०॥

9-10. And (fixes the southern and northern (pins) at fifteen (steps) each or at sixteen and a half steps (from the Antaḥpātya)[1].

1. Cp. ŚB III.5.1.2-3.

पूर्वार्ध्याच्च द्वादशसु-द्वादशसु॥११॥

11. From the eastern (pin)[1], (he fixes the southern and the northern pins) at twelve (steps) each[2].

1. For this see Sūtra 8.
2. Cp. ŚB III.5.1.5-6.

पृष्ठ्यामायम्य स्फ्यादि करोति खादिरेणाच्छादनात्॥१२॥

12. Having streched (i.e. drawn) the Pṛṣṭhyā (spinal) (-line), he performs (the rites) beginning with the (taking

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of) Sphya (sacrificial sword)[1]; by means (of the Sphya) made of Khadira[2] (acacia katechu) (-wood) upto the covering (of the Uttaravedi).[3]

1. For this see V. 3.16. 2. i.e. he takes the Sphya made of Khadira. 3. See V. 4.1.

उपरवदेशात्स्तम्बयजुर्हरति॥१३॥

13. He carries the Stambayajus from the region of the sounding holes (*uparavas*).

उत्तरांसात्पश्चादध्यर्धे पदे चात्वालम्॥१४॥ यथोक्तं वा॥१५॥

14-15. From the northern shoulder, at the distance of one and a half foot to the west, (there should be) the Cātvāla (=pit), or (it should be) as described (elsewhere).[1]

1. See V. 3.20.

प्रातरुपसदौ समस्य॥१६॥

16. Next day morning[1] having combined[2] the two (viz. the forenoon—and afternoon-)-Upasad (-rite)s[3] (he does the further activities).

1. i.e. on the Aupavasathya-day.
2. i.e. having performed one after another immediately.
3. The sentence is incomplete. It is completed in the Sūtra 19. Sūtra 17-18 are paranthetical.

पौर्वाह्णिक्या प्रचर्यार्धव्रतं प्रयच्छति॥१७॥

17. After having proceeded with the fore-noon (Upasad), he gives half of the fast-milk (to the sacrificer).

सर्वं वाग्नौ॥१८॥

18. In a (sacrifice with the) fire (-altar-building-rite), (he may) optionally (give) all (the fast milk after the fore-noon-Upasad or half of it).

उभाभ्यां चरिते प्रवर्ग्यमुत्सादयति यथोक्तं कुर्याच्चेत्॥१९॥

19. Having proceeded with both (the Upasads), he should set out the Pravargya (in the manner) as described (elsewhere)[1], in case he has performed it (= Pravagya).

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1. For this see XXV. 7.1ff.

अग्निं प्रणयति॥२०॥

20. He brings forward the (Āhavanīya-) fire (to the Uttaravedi)[1].

1. Cp. ŚB III.5.2.1ff.

ओपनिवपनात्कृत्वा हविर्धाने स्थापयति पृष्ठ्यामुभयतो द्व्यरत्न्यन्तरे प्रक्षालिते प्राची उभयतः शालामावर्त्य॥२१॥

21. After having performed (the rites) upto the pouring down of the underlayer (*upayamanī*) (viz. gravel)[1], he places the two Havirdhāna (-carts) which have been washed, after having them turned round the two sides of the Śālā[2], to the two sides of the spinal (Pṛṣṭhyā) (-line) at the distance of two cubits from each others, with their faces to the east.

1. See V. 4.20.
2. The Adhvaryu carries his cart by the south of the Śālā and turning it to the right, places it on the southern side of the spinal line. The Pratiprasthātṛ carries his cart by the north of the Śālā and turning it to the left, places it on the northern side of the spinal line. For this Sūtra cp. ŚB III.5.3.7-8.

वर्षीयो दक्षिणम्॥२२॥

22. The bigger (cart) should be to the south (of the spinal line)[1].

1. Cp. ŚB III. 5.3.8.

तयोश्छदिरध्यस्यति॥२३॥ भित्तिं वाभावे॥२४॥

23-24. Over them, he puts a roof or in its abscence a mat[1].

1. Cp. ŚB III. 5.3.9.

अन्यत्रापि॥२५॥

25. Elsewhere also (in the abscence of a roof, a mat may be used).

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रराट्यां पुरस्तादासजत्यैषीकीम्॥२६॥

26. To the east of (the Havirdhāna-carts), he fastens Rarāṭyā consisting of reed, (to the posts of the front door)[1].

1. Cp. ŚB III. 5.3.10.

उच्छ्रायीभ्यां परिवार्य छदिः॥२७॥ पश्चाच्च॥२८॥ चतुर्गृहीतं शालाद्वार्ये जुहोति युञ्जत इति (५.१४)॥२९॥

27-29. After having enclosed (the carts) with two hurdles, and (then having laid) a roof behind and (in front) (of the carts), he makes libation of four-times scooped (ghee) into the Śālādvārya (-fire)[1] with *yuñjate*...(VS V. 14).

1. The fire situated near the door of the Śālā, i.e. the old Āhavanīya which will, henceforth, be the Gārhapatya. See the next Sūtra. For this Sūtra cp. ŚB III. 5.3. 9-12.

स गार्हपत्योऽतः॥३०॥

30. Henceforth that (Śālādvārya-fire will be) the Gārhapatya.[1]

1. The Āhavanīya-fire is now, on the Uttaravedi.

अपरं दक्षिणे वर्त्मनि दक्षिणस्यानसो हिरण्यं निधायाभिजुहोतीदं विष्णुरिति (५.१६)॥३१॥

31. (Having taken four-times sccoped ghee) for the second time, he offers a libation after having put down (a piece of) gold, on the right (wheel-) track of the right cart with *idaṁ viṣṇuḥ*... (VS V. 16)[1].

1. Cp. ŚB III. 5.3.13.

दक्षिणाया द्वारानीता पत्नी पाणिभ्यां शेषं प्रतिगृह्याक्षधुरावनक्ति पराग्देवश्रुताविति (५.१७)॥३२॥

32. The wife of the sacrificer who has been brought by the southern door after having received the remnant (ghee) with her hands, besmears the axle-yokes[1], towards the outer direction[2], with *devaśrutau*...(VS V.17).

1. *akṣadhur* = that part of the nave of a wheel, which rests

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on the axle and is therefore comparable to the yoke that rests on the neck of an ox. 2. i.e. not anointing in a reverse direction. For this Sūtra cp. ŚB III. 5.3.11.

युगपत्तद्वचनत्वात्॥३३॥

33. She anoints both the axle-yokes simultaneously, because of the injunction for that[1].

1. Thus it is merely said that she anoints, it is not said she anoints separately.—This view is refuted the next Sūtra.

भेदे मन्त्रावृत्तिः सांनिपातित्वात्॥३४॥

34. If there is a difference (of things etc.) the formulae should be repeated because of its (=formula) nature to fall together (*saṁnipātitvāt*)[1].

1. See VII. 9.12-13. Thus because the axle-yokes, cannot be anointed simultaneously, they should be anointed separately and each time the formula should be uttered.

स्रुक्स्थाल्यौ प्रतिगृह्य प्रतिप्रस्थातोत्तरस्येरावती इति (५.१६) पूर्ववत्॥३५॥

35. Having received the offering-ladles and pot (from the Adhvaryu), the Pratiprasthātṛ (makes the libations) in connection with the northern (cart) with *irāvatī*...(VS V.16), in the same manner as before, (i.e. the southern cart)[1].

1. All the other details are similar to those described in Sūtra 31.
2. Cp. ŚB III. 5.3.14.

पत्नी चापरेणाग्नीन्परीत्योत्तरस्यानक्ति पूर्ववत्॥३६॥

36. And the wife of the sacrificer, after having gone round along the west of the fires, anoints (the axle-yokes) of the nothern (cart), in the same manner as before.[1]

1. See the Sūtras 32-34. For this Sūtra cp. ŚB III. 5.3.14.

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VIII. 4.

हविर्धानाभ्यां प्रवर्त्यमानाभ्यामनुवाचयति॥१॥

1. (The Adhvaryu) makes (the Hotṛ) recite for the Havirdhāna-(carts) being driven[1].

1. Cp. ŚB III. 5.3.16.

त्रिरुक्तायामुद्गृह्येव वर्तनम्॥२॥

2. After (the first verse) has been recited thrice (by the Hotṛ), they should make the driving (of the carts), having lifted up as it were[1].

1. Cp. ŚB III. 5.3.17.

प्राची प्रेतमिति (५.१७) वाचयति॥३॥

3. The Adhvaryu makes (the sacrificer) recite *prācī pretam...* (VS V. 17)[1].

1. Cp. ŚB III. 5.3.17.

स्वं गोष्ठमिति (५.१७) च खर्जति ॥४॥

4. And if (the cart) creaks, (he should make the sacrificer recite) *svaṁ goṣṭham...* (VS V.17)[1].

1. Cp. ŚB III. 5.3.18.

पश्चादुत्तरवेदेस्त्रिषु प्रक्रमेषु मत्या वा नभ्यस्थे अभिमन्त्रयतेऽत्र रमेथामिति (५.१७)॥५॥

5. At the (distance of) three steps or (somewhere) acccording to his good will[1], to the west of the Uttara-vedi, he should address the carts situated on the nave-boards (*nabhyastha*), with *atra ramethām* (VS V.17)[2].

1. ŚB III. 5.3.19 mentions the first alternative as an opinion of some ritualists but rejects it and prefers the second, but adds that this distance should neither be too much nor too little.
2. For this Sūtra cp. ŚB III. 5.3.19-20.

उत्तरेण परिक्रम्य दक्षिणमुपस्तभ्नाति विष्णोर्नु कमिति (५.१८) ॥६॥

6. Having gone round by the north (of the carts),

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he stays the southern (cart) with *viṣṇor nu kam*...(VS V. 18)[1].

1. Cp. ŚB III. 5.3.21.

दक्षिणत स्थूणामुपनिहन्ति विष्णवे त्वेति (५.१८) ॥७॥

7. To the south (of the southern cart), he fixes a post with *viṣṇave tvā* (VS V.18)[1].

1. Cp. ŚB III. 5.3.21.

दिवो वेत्युत्तरं (५.१९) प्रतिप्रस्थाता॥८॥

8. The Pratiprasthātṛ (fixes) the northern (cart) with *divo vā*...(VS.V. 19)[1].

1. Cp. ŚB III. 5.3.22.

उत्तरत स्थूणां पूर्ववत्॥९॥

9. (And)[1] to the north, a post, as before.[2]

1. The numbering of Sūtras beginning with this, is incorrect in the Weber's edition.
2. See Sūta 7. Thus the Adhvaryu fixes a post with *viṣṇave tvā* (VS V. 19). For this Sūtra cp. ŚB III. 5.3.22.

उभे वा दक्षिणतः ॥१०॥

10. Or, both (the posts) (may be) to the south (of each cart)[1].

1. One in the south-east and the other in the south-west.

इतरतस्ततः॥११॥

11. Then (he should fix posts) elsewhere[1].

1. to the north ; i.e. in the north-east and north-west.

यदु च मानुष इति श्रुतेः (३.५.३.२१)॥१२॥

12. Because, there is a sacred text, "And (one should fix the posts in) a (similar manner as) that of (ordinary) human (manner)."[1]

1. See ŚB III. 5.3.21; 22.

प्र तद्विष्णुरिति (५.२०) वाचयति मध्यमं छदिरालम्भ्य॥१३॥

13. Having made (the sacrificer) touch the middle roof, (the Adhvaryu) makes him recite *pra tad viṣṇuḥ*... (VS V. 20)[1].

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1. Cp. ŚB III. 5.3.23.

उत्तरे च॥१४॥

14. And (having made the sacrificer touch) the other two roofs, (he makes him recite the same verse)[1].

1. ŚBK IV.5.3.21 gives an option: either the middle roof is to be touched or the other two roofs. The interpretation of this Sūtra given by the commentators is not acceptable.

विष्णो रराटमिति (५.२१) रराट्याम्॥१५॥

15. (Having made the sacrificer touch) the Rarāṭyā, (he makes him recite) *viṣṇo rarāṭam...* (VS V.21)[1].

1. Cp. ŚB III. 5.3.24.

विष्णोः श्नप्त्रे स्थ इत्युच्छ्राय्यौ॥१६॥

16. (Having made touch) the two hurdles, (he makes the sacrificer) recite, *viṣṇoḥ śnaptre stha* (VS V.21)[1].

1. Cp. ŚB III. 5.3.14.

उदगग्राणि छदींषि पश्चाच्छ्रुतेः॥१७॥

17. All the roofs (should be) with their ends pointing to the north, because there is a sacred text (mentioning) "to the west."

1. See ŚB III.5.3.24.

द्वार्याः परिषीव्यति लस्पूजनिप्रतिहृतया रज्ज्वा विष्णोः स्यूरसीति (५.२१)॥१८॥

18. He should sew round the (hurdles to the four) door-posts, by means of a cord being carried by a wooden needle (*laspūjanīpratihṛtayā*) with *viṣṇoḥ syūrasi* (VS V.20)[1].

1. Cp. ŚB III. 5.3.25.

विष्णोर्ध्रुवोऽसीति (५.२१) ग्रन्थिं करोति॥१९॥

19. With *viṣṇordhruvosi* (VS V.21), he makes a knot (in the beginning at the lower end of the cord)[1].

1. Cp. ŚB III. 5.3.25.

उपक्रान्ते प्रमुञ्चति॥२०॥

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20. After (the sewing is) completed, he undoes the knot[1].

1. Cp. ŚB III. 5.3.25.

प्राग्वंशं हविर्धानं निष्ठाप्य वैष्णवमसीत्यालभते (५.२१) ॥२१॥

21. Having completed (the Havirdhāna-shed), with its beams running (from the west) to the east[1]. he touches it with *vaiṣṇavamasi...* (VS V.21)[2].

1. Cp. ŚB III. 6.1.23.
2. Cp. ŚB III. 5.3.25.

भोजनभक्षणे चास्मिन्न कुर्युः॥२२॥

22. They should not eat (solid things) nor consume (=drink) (liquid things) in it[1].

1. Cp. ŚB III. 6.1.23.

अद्वारेण सदोहविर्धाने प्रेक्षमाणां ब्रूयान्मा प्रेक्षथा इति॥२३॥

23. To one looking at the Sadas, or the Havirdhāna-shed, through except the door, (the Adhvaryu) should say, "Look not"[1].

1. Cp. ŚB III. 6.1.23.

पृष्ठ्यामुभयतो द्वार्ये॥२४॥

24. The two door-posts should be on the two sides of the spinal (line) (*pṛṣṭhyā*).

दक्षिणस्यानसोऽधः प्रउगं खनत्युपरवान्॥२५॥

25. Beneath the fore-part of the shafts of the southern cart, he digs the sounding holes (Uparavas)[1].

1. Cp. ŚB III. 5.4.3.

VIII. 5.

अभ्यादि करोत्यवटवदा परिलेखनात्॥१॥

1. (The Adhvaryu) performs (the rites) beginning with the (taking of the) spade[1] upto the drawing out of lines[2] (in the same manner) as in the case of the pit (for the sacrificial post) (*avaṭa*)[3].

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1. See VI. 2.8. 2. See VI. 2.8. 3. See VI.2.8. For this Sūtra cp. ŚB III. 5.4.4-5.

चतुरोऽक्ष्णया व्याघारणवत्॥२॥

2. He (draws the out-lines) for four (sounding holes) diagonically as in the case of Vyāghāraṇa.[1]

1. For *vyāghāraṇa.* i.e. pouring ghee diagonically (=cross-wise) on the Uttaravedi, while fire is being held over it, see V.4.14; cf. ŚB III. 5.2.9-13. The ghee is poured in the following order: first in the south-east, then in the north-west, then in the north-west, then in the north east, and then in the centre. The same way is to be adopted here. For this Sūtra cp. ŚB III. 5.4.6.

उत्तरापरं वा प्रथमम्॥३॥

3. Or, (he may draw the out-line) for the north western (sounding-hole), first[1].

1. And then for the south-eastern, then for the south-western, and then for the north-eastern. For this Sūtra cp. ŚB III. 5.4.7.

सम्यग्वा॥४॥

4. Or, he may draw the out-lines in the straight (=clockwise) manner[1].

1. i.e. first for the south-eastern, then for the south-western, then for the north- western and then for the north-eastern. For this Sūtra cp. ŚB III. 5.4.7.

उत्तरपूर्वं त्वन्त्यम्॥५॥

5. But (in any of these cases he should draw out the line for) the north-eastern (hole) the last[1].

1. Cp. ŚB III. 5.4.4.

प्रादेशमात्रांस्तदन्तरान्॥६॥

6. (He should draw the out-lines for them keeping) one span distance between each two of them[1].

1. Cp. ŚB III. 5.4.5.

बृहन्नसीति (५.२२) यथापरिलिखितं खनति॥७॥

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7. With *bṛhannasi...* (VS V.22-23), he digs (the holes) in the same (order) as that of the drawing the out-lines[1].

1. See Sūtras 2-5. For this Sūtra cp. ŚB III. 5.4.8-9.

इदमहमित्युत्किरति (५.२३) यथाखातं प्रतिमन्त्रम्॥८॥

8. He throws up (out) the earth (from the holes) in the same (order) as the digging, (form) each hole, with one of the formulae beginning with *idamaham* (VS V.23)[1].

1. Cp. ŚB III. 5.4.10-13.

उत्कृत्यां किरामीति पश्चात्सर्वेभ्यः॥९॥

9. Afterwards, with *utkṛtyām kirāmi...*(VS V.23), (he throws out the earth) from all (the holes)[1].

1. Cp. ŚB III. 5.4.13.

बाहुमात्रान्॥१०॥

10. (He digs the holes) arm-deep[1].

1. Cp. ŚB III. 5.4.14.

अक्ष्णया सम्भिन्द्यात्॥११॥ अशक्तौ सम्यक्॥१२॥

11-12. He should interperforate them (at the bottom), diagonically in case he is unable to do so (=diagonically), then in a straight (= clockwise) manner[1].

1. Cp. ŚB III. 5.4.14.

स्वराडित्यवमर्शयति (५.२४) यथाखातं प्रतिमन्त्रम्॥१३॥

13. He makes (the sacrificer) touch them in the same (order) as that of the digging, with each of the formulae beginning with *svarāḍasi...* (VS V.24)[1].

1. Cp. ŚB III. 5.4.15.

अध्वर्युयजमानौ संमृशेते॥१४॥ पूर्वदक्षिणेऽध्वर्युरपरोत्तरे यजमानः॥१५॥

14-15. The Adhvaryu and the sacrificer touch one another (with their right hands, through the holes)—the Adhvaryu (having inserted his hand) in the south-eastern (hole) and the sacrificer in the north-eastern (hole)[1].

1. Cp. ŚB III. 5.4.16.

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अध्वर्युः पृछति यजमान किमत्रेति॥१६॥ भद्रमित्याह॥१७॥ तन्नौ सहेत्यध्वर्युरुपांशु॥१८॥ पुनर्दक्षिणपरेऽध्वर्युः पूर्वोत्तरे यजमानः॥१९॥ यजमानः पृच्छत्यध्वर्यो किमत्रेति॥२०॥ भद्रमिति प्रोक्ते तन्म इति यजमानः॥२१॥

16-21. The Adhvaryu asks "O sacrificer, what is here?" "The Auspicious" says the sacrificer. "May it be ours together" (says) the Adhvaryu inaudibly. Again (they touch one another with their hands through the holes but now) the Adhvaryu (having inserted, his hand) in the south-western (hole) and the sacrificer in the north-eastern (hole). The sacrificer asks, "O Adhvaryu, what is here ?" After it has been said, "The Auspicious" (by the Adhvaryu) the sacrificer (says), "May it be mine."[1]

1. Cp. ŚB III. 5.4.16-17.

प्रोक्षत्येनान्रक्षोहण इति (५.२५)॥२२॥

22. (The Adhvaryu) sprinkles (water) on them (=holes) with *rakṣohaṇaḥ...* (VS V. 25)[1].

1. Cp. ŚB III. 5.4.18.

भेदे मन्त्रावृत्तिः सांनिपातित्वात्॥२३॥

23. If there is a difference (of things etc). the formula should be repeated because of its (=formula) nature to fall together[1].

1. See VII. 9.13; VIII 3.34. Thus the formula should be repeated at the time of sprinkling each sounding hole.

अवनयनावस्तरणे चावटवद्रक्षोहणो-रक्षोहण इति (५.५)॥२४॥

24. The pouring down (of the remaining sprinkling water[1] and the spreading (of the sacrificial grass[2]) (in the sounding holes are to be done) in the same manner as in the case of the pit (for the sacrificial post) with *rakṣohaṇaḥ...avanayāmi* (VS V.25) and *rakṣohaṇaḥ... avastṛṇāmi*) (VS V. 25), respectively[3].

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1. See VI. 2.17. 2. See VI. 2.18.
3. Cp. ŚB III. 5.4.19-21.

तनूनुपरि कुशान्कृत्वाधिषवणे फलके द्व्यङ्गुलान्तरे प्रक्षालिते प्राची अरत्निमात्रे संतृण्णे वोपदधाति पर्यूहति च रक्षोहणौ-रक्षोहणाविति (५.२५)॥२५॥

25. Having made (=spread) thin Kuśa-grass (-blades) (over the sounding holes), he places the two Soma-pressing-boards with a distance of two fingers form each other or[1] joined to each other[2]—washed ones, with their upper ends pointing to the east, (each one) a cubit in the measurement, and heaps earth around (them), with *rakṣohaṇu... (upadadhāmi)* (VS V. 25) and *rakṣohaṇau... (paryūhāmi)* (VS V. 25) (respectively)[3].

1. According to Āpśs XI. 13.2 the pressing-boards are joint in a sacrifice with more than one Soma-pressing day. In a sacrifice with one Soma-pressing-day, they are not joint.
2. Cp. ŚBK IV. 54.18. *bāhū haivāsyaite (= adhiṣavaṇa-phalake) tasmādete saṁbaddhānte iva bhavataḥ sambaddhānte iva hīme bāhū.*
3. Cp. ŚB III. 5.4.22.

तयोश्चर्माधिषवणं परिकृत्तं सर्वरोहितं निदधाति वैष्णवमसीति (५.२५)॥२६॥

26. On them (= boards) he lays down the Soma-pressing skin which is cut straight around all over, with *vaiṣṇavamasi* (VS V.25)[1].

1. Cp. ŚB III. 5.4.23.

तस्मिन्ग्राव्णः पञ्च वैष्णवा स्थेति (५.२५)॥२७॥

27. On it (=skin) (he lays down) five (Soma-pressing) stones with *vaiṣṇavāḥ stha* (VS V. 25)[1].

1. Cp. ŚB III. 5.4.24.

खरं पुरस्तात्करोत्युद्धतावोक्षिते सिकतोपकीर्णं चतुरश्रम्॥२८॥

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28. To the east (of the sounding holes) on a dug up and sprinkled (spot) he makes a four-cornered mound scattered over with gravel.

अन्तःपात्यात्षट् प्रक्रमान्प्राङ् यात्वा दक्षिणा सप्तमं महान्तम्॥२९॥ तत्रौदुम्बरीं मिनोति यजमानमात्रीम्॥३०॥

29-30. Having gone six steps eastwards from the Antaḥpātya, (he goes) a big seventh (step) to the right and fixes there, a post of Udumbara (ficus glomerata) (-wood) of the measurement of the sacrificer's height[1].

1. Cp. ŚB III. 6.1.2-3.

यूपवच्छेते॥३१॥

31. (That Audumbarī-post) lies (on the ground) in a way similar to that of the sacrificial post.[1]

1. See VI.2.11. Thus the Adhvaryu keeps the Audumbarī-post in front of the pit with its top point to the east. For this Sūtra cp. ŚB III. 6.1.6.

अभ्र्यादि करोत्यावस्तरणात्॥३२॥

32. He performs (the rites) beginning with (the taking of) the spade[1] upto the spreading (of the sacrificial grass) in (the pit).[2]

1. See VI.2.8.
2. See VI. 2.-18. For this Sūtra cp. ŚB III. 6.1.4-14.

उद्दिवमित्युच्छ्रयति (५.२७)॥३३॥

33. He raises (the Udumbara-post) with *uddivam...* (VS V.27)[1].

1. Cp. ŚB III. 6.1.15.

द्युतान इति (५.२७) मिनोति॥३४॥

34. With *dyutānaḥ...* (VS V.27) he keeps it into the pit[1].

1. Cp. ŚB III. 6.1.16.

पर्यूहणाद्योपसेचनात्कृत्वा ध्रुवासीति वाचयत्यौदुम्बरी-मालम्भ्य॥३५॥ प्रजया भूयादिति पशुभिरिति वा॥३६॥

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35-36. Having performed the rites beginning with heaping (earth) around (it)[1] upto the sprinkling (with water)[2], (the Adhvaryu), after making (the sacrificer) touch (the Audumbarī-post), makes him recite (the formula) *dhruvāsi...* (VS V.28) with the words either *prajayā bhūyāt* or *paśubhir bhūyāt* (in it)[3].

1. See VI 3.10. 2. See VI. 3.12.
3. Cp. ŚB III. 6.1.17-20.

स्रुवेण विशाखे जुहोति घृतेन द्यावापृथिवी इति (५. २८)॥३७॥

37. He makes a libation (of ghee) by means of dipping spoon on the bifurcate top (of the Audumbarī post) with *ghṛtena dyavāpṛthivī...* (VS V.28)[1].

1. Cp. ŚB III. 6.1.21.

भूमिप्राप्ते स्वाहाकरोति॥३८॥

38. He utters (the exclamation) *svāhā,* after (the ghee) has reached the ground.

सर्वत्र मन्त्रवत्सु जुहोत्युपदेशात्॥३९॥

39. (He utters *svāhā*) because in all the cases (of Homa-type of offerings), *with* a formula, they are prescribed with *juhoti.*[1]

1. And whereever a libation is prescribed with the word *juhoti,* it is to be made with the word *svāhā* at the end of the formula. The present libation is prescribed with the word *juhoti* (See ŚB III. 6.1.2).

अनाम्नातप्रतिषेधाच्च॥४०॥

40. An because there is a prohibition (of utterance of *svāhā*) where (the word *svāhā*) is not mentioned[1].

1. Thus e.g. ŚB IV. 5.2.17, a libation is prescribed with the word *juhoti* but the use of *svāhā* utterance is prohibited.

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VIII. 6.

नाभिदघ्नं सदः॥१॥

1. The Sadas (should be in its borders) reaching upto the navel (of the sacrificer).

मत्वा वा॥२॥

2. Or, its height may be according to the good will (of the Adhvaryu).

उदग्वंशम्॥३॥

3. (It should be) with its (central) beam running (from south) towards the north[1].

1. Cp. ŚB III. 6.1.23.

अष्टादशारत्नि॥४॥ एकविंशतिश्चतुर्विंशतिर्वा॥५॥

4-5. It should be eighteen cubits or twenty-one cubits or twenty-four cubits (in length).

नव तिर्यक्॥६॥ अर्धायामो वा॥७॥

6-7. (It should be) nine cubits or half-of-its-length broad.

औदुम्बरीं मध्ये॥८॥

8. The Audumbarī (-post) should be in the middle (of the Sadas)[1].

1. Cp. ŚB III. 6.1.2.

पृष्ठ्यामेके॥९॥

9. According to some the Pṛṣṭhyā (spinal-line) (should be in the middle of the Sadas).

इन्द्रस्य छदिरिति (५.२५) मध्यमं छदिरारोप्यापरपूर्वे च॥१०॥ त्रिवर्गौ चोत्तरतः॥११॥

10-11. Having laid the central roof with *indrasya chadiḥ...* (VS V. 25), he lays the western and eastern roofs and (then) the two sets of three (roofs) on the north.[1]

1. every time, the same formula is to be recited. For this Sūta cp. ŚB III. 6.1.22.

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परि त्वेति (५.२९) परिवार्य परिषीवणग्रन्थ्यभिमर्शनान्यैन्द्रैः (५.३०)॥१२॥

12. Having enclosed with *pari tvā*...(VS V. 29), (he performs the rites viz.) sewing round, tying the knot, and touching with the formulae connected with Indra (VS V.30)[1].

1. Cp. ŚB III. 6.1.24-25.

हविर्धानापरान्तमुत्तरेणाग्नीध्रमग्न्यगारद्वारमन्तर्वेद्यर्धं भूयः सर्वं वा॥१३॥

13. To the north of the western end of the Havirdhāna (-shed), (he should prepare) the Āgnīdhra (-shed) with doors like those of the (Gārhapatya)-fire-hall[1], with its half part—or more or the whole of it—inside the altar.

1. i.e. in the south and west. For this Sūtra cp. ŚB III. 6.1.26.

निष्ठाप्य वैश्वदेवमसीत्यालभते (५.३०)॥१४॥

14. Having completed (the preparation of the Āgnīdhra-shed), he touches it with *vaiśvadevamasi* (VS V. 30)[1].

1. Cp. ŚB III. 6.1.27.

धिष्ण्यान्वपत्युद्धतावोक्षिते पुरीषं निवपति स्फ्येनान्वारब्ध उदङ्ङुपविश्य विभूरसीति (५.३१) प्रतिमन्त्रम्॥१५॥

15. He pours down (loose soil) for the Dhiṣṇyas (fire-hearths). On a spot which is dug up and sprinkled upon (with water), he pours down loose soil and prepares (each) Dhiṣṇya by means of the wooden sword, while he is touched from behind (by the sacrificer), he himself being seated with his face to the north, each (*dhiṣṇya*) with one of the formulae (in sequence) beginning with *vibhūrasi* (VS V.31).

आग्नीध्रीयं पूर्वम्॥१६॥

16. (He prepares) the Āgnīdhrīya (fire-hearth) first.

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सिकताश्चोपरि रौद्रेणेति (५.३४) सर्वत्र॥१७॥

17. And (he scatters) gravel on (each of the fire-hearths after the loose soil is poured down). The words *raudreṇa*...(VS. V. 34) (should be added) to each (formula).

षट् सदसि॥१८॥

18. (He prepares) six (fire-hearths) in the Sadas.

प्रत्यङ्मुखो द्वारमपरेण होतुः॥१९॥ दक्षिणपूर्वेणौदुम्बरीं मैत्रावरुणस्य॥२०॥

19-20. With his face to the west (he prepares the Dhiṣṇya) of the Hotṛ, to the west of the (eastern) door (of the Sadas) (and that) of the Maitrāvaruṇa to the south east of the Audumbarī (post).

होतृधिष्ण्यमुत्तरेण चतुरः समान्तरान्ब्राह्मणाछंसिपोतृ-नेष्ट्रच्छावाकानाम् ॥२१॥

21. To the north of the Hotṛ's Dhiṣṇya, (he prepares) the four (Dhiṣṇyas) of the Brāhmaṇācchaṁsin, Potṛ, Neṣṭṛ and Acchāvāka with equal distance from each other.

आग्नीध्राद्दक्षिणं सम्प्रति वेद्यन्ते दक्षिणामुखो मार्जालीयम्॥२२॥

22. Straight to the south of the Āgnīdhra's *dhiṣṇya,* at the altar, (he prepares) the Mārjālīya (-fire-hearth) with his face to the south.

सदो द्वारं पूर्वेण तिष्ठन्ननुदिशत्याहवनीय-बहिष्पवमानदेशचात्वालशामित्रौदुम्बरिब्रह्मासनशालाद्वार्य-प्राजहितान्त्सम्राडसीति (५.३२) प्रतिमन्त्रम्॥२३॥

23. Standing to the east of the (eastern) door of the Sadas (the Adhvaryu) assigns the Āhavanīya (-fire), the (animal-) slaughtering place, the Audumbarī (-post), the seat of the Brahman, the fire at the door of Śālā (viz. the old Āhavanīya) and the Prājahita (i.e. the old Gārhapatya),

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each with one of the formulae (in sequence) beginning with *samrāḍasi* (VS V.32-33).

उत्करं समूह्योऽसि विश्ववेदा ऊनातिरिक्तस्य प्रतिष्ठेति॥२४॥

24. (He assigns) the rubbish-heap with *samūhyo'si viśvavedāḥ*... (See VSK V. 8.5).

परिस्तरणपात्रसंसादनप्रोक्षणाज्यनिर्वपणानि कृत्वोत्तरपरिग्रहादि करोति॥२५॥

25. Having performed (the rites) viz. spreading of the sacrificial grass (around the fires), placing together of the sacrificial utensils, sprinkling (with water), pouring out of ghee, he performs (the rites) beginning with the second tracing round.

अन्तःपात्यसहितं बर्हिरन्तं प्रेष्यति॥२६॥

26. (The sprinkling with water is to be done) including the Antaḥpātya-(intermediary-peg)-(region). (The Adhvaryu) gives the summon (to the Āgnīdhra) upto "(Do you bring the...) sacrificial grass"[1].

1. See II. 6.34.

तत्र सर्वमासादयति॥२७॥

27. (He) places all that there (only).

अत्रैव प्रोक्षणमिध्मं निधायाग्नीषोमीयाय॥२८॥

28. Having laid down the fire-wood for the (animal sacrifice) to Agni and Soma, he sprinkles (on the Vedi, on the fire-wood and on the sacrificial grass) there (=near the Antaḥpātya-region) only.

वेदे स्तरणमग्रहणं प्रस्तरस्यापराह्णे॥२९॥

29. In the afternoon the (rites viz.) spreading (of sacrificial grass) on the altar (are to be performed). He does not take the Prastara.

अर्धव्रते प्रत्ते प्रविश्य प्रणयनीयाधानम्॥३०॥

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30. After (the remaining)[1] half of the fast-milk is given (to the sacrificer), the Adhvaryu, having entered into the Śālā, lays down the (fire-wood) to be carried forth[2].

1. the first half was given in the morning (See VIII.3.17).
2. Cp. ŚB III.6.3.4.

आज्याधिश्रयणस्रुक्संमार्जनोद्वासनावेक्षणानि कृत्वा शालाद्वार्यमपरेणास्ते यजमान उपस्थे सोमं कृत्वा॥३१॥

31. After (the rites viz.) setting the ghee over (the fire), washing of the offering - ladles, taking down (of the ghee from over the fire), (are done by the Adhvaryu) and looking at (the ghee by the sacrificer's wife) are performed, the sacrificer sits to the west of the Śālādvārya (old Āhavanīya)-fire, having placed the Soma upon his lap[1].

1. Cp. ŚB III.6.3.4.

शालाद्वार्यमपरेण सोमक्रयणीपदं परिकिरति॥३२॥

32. To the west of the Śālādvārya (-fire) (the Adhvaryu) scatters the (dust in) the foot-print of the Soma-purchasing (cow)[1].

1. Cp. ŚB III.6.3.4.

चतुर्धैक आहवनीयस्योपयमनीष्वाग्नीध्रीयस्याक्षोपाञ्जने च॥३३॥

33. Some (divide that dust) into four (parts) (and use it in scattering to the west of the Śālādvārya-fire), in the underlayer for the Āhavanīya (fire), in the underlayer for the Āgnīdhrīya (-fire), and in the anointing of the axle (-yoke),[1]

1. ŚB III.6.3.5-6 this practice is mentioned but rejected.

आज्यप्रोक्षणीरन्तःपात्यदेश उत्पूय पश्वाज्यग्रहणम्॥३४॥

34. Having purified the ghee and the sprinkling-water in the region of the Antaḥpātya (intermediatory peg), (the Adhvaryu) scoops (ghee) for the (Agnīṣomīya) animal (-sacrifice).

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धारयन्त्याज्यानि॥३५॥

35. They hold up the ghee (in the offering-ladles) (for carrying them towards the Āhavanīya-fire).

अपिव्रताश्चान्वारभन्ते यजमानम्॥३६॥

36. The relatives[1] touch the sacrificer from behind[2].

1. *apivratāḥ* :-those who share in the sacrificer's fast-food.
2. Cp. ŚB III.6.3.2.

वाससा छादयत्येनान्॥३७॥

37. He covers them[1] over with a cloth.

चरत्सु नाद्रियेत॥३८॥

38. If (some relatives) are busy (with some other activities and hence abscent in this rite), he should not heed it.

VIII. 7.

प्रदीप्तमिध्मं त्वं सोमेति (५.३५) प्रचरण्याभिजुहोति॥१॥

1. On the enflamed fire-wood (laid down in the Śālādvārya-fire), he makes a libation (of ghee) by means of the Pracaraṇī (=an offering-ladle)[1] with *tvaṁ soma...* (VS V. 35)[2].

1. This ladle is used when other ladles are engaged.
2. Cp. ŚB III.6.3.7.

जुषाणो अप्तुरिति (५.३५) द्वितीयाम्॥२॥

2. He offers the second (libation) with *juṣāno aptuḥ...* (VS V. 35)[1].

1. Cp. ŚB III.6.3.8.

अग्नये प्रहियमाणायानुवाचयति॥३॥ सोमाय प्रणीयमानायेति वा॥४॥

3-4. He makes (the Hotṛ) recite for the fire being thrown (into the fire-place)[1] or for Soma being led forwards[2].

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1. Cp. ŚB III.6.3.9. 2. ŚB III.6.3.9 mentions this alternative but rejects it.

आहवनीयं गच्छन्त्यादाय ग्रावद्रोणकलशसोमपात्राणीध्मं चतुष्टयं च संनद्धवपाश्रपण्यौ रशने शकलवृषणमरणी च॥५॥

5. Having taken the (Soma pressing)-stones, Droṇakalaśa, Soma-vessels, (twenty pieces of) fire-wood, the group of four things[1] well-tied, the two branches for roasting the omentum, two cords, a chip of wood and two Vṛṣaṇau[2], and the churning sticks, they[3] go towards the Āhavanīya (-fire)[4].

1. viz. a) enclosing sticks, b) a Prastara-(bunch) of Aśvavāla-grass, c) two vidhṛtis and d) the sacrificial grass. See VIII.1.12-16.
2. two Kuśa-grass-blades, the chip of wood and the two blades of Kuśa-grasses used at the time of churning out fire.
3. Adhvaryu, sacrificer, Brahman etc.
4. Cp. ŚB III.6.3.10.

अग्ने नयेति (५.३६) वाचयति॥६॥

6. He (Adhvaryu) makes the sacrificer recite *agne naya...* (VS V.36)[1].

1. Cp. ŚB III.6.3.11.

उत्तरेण सदो हृत्वाग्नीध्रेऽग्निं निदधाति॥७॥

7. Having carried (all that) by the north of the Sadas, (the Adhvaryu lays down the fire in the Āgnīdhra (-fire hearth)[1].

1. Cp. ŚB III.6.3.11-12.

ग्रावद्रोणकलशसोमपात्राणि च॥८॥

8. And (he also lays down) the stones, Soma-trough and Soma-vessels[1].

1. Cp. ŚB III.6.3.13.

अयं न इति (५.३७) जुहोत्यस्मिन्॥९॥

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9. With *ayaṁ naḥ...* (VS V.37) he makes libation (of ghee) into it (=Āgnīdhrīya)[1].

1. Cp. ŚB III.6.3.12.

उत्तरेण परिक्रम्याहवनीयस्योत्तरतो निदधत्यन्यदाज्य-सोमवर्जम्॥१०॥

10. Having gone round by the north (of the Āgnīdhrīya) he lays down the other (=remaining things taken) excepting the ghee and Soma, to the north of the Āhavanīya[1].

1. Cp. ŚB III.6.3.13.

धिष्ण्याव्यवायोऽध्वर्योः॥११॥

11. No passing of the Adhvaryu between the Dhiṣṇyas[1].

1. Cp. ŚB III.6.3.20.

इध्मप्रोक्षणादि करोति॥१२॥

12. (The Adhvaryu) performs (the rites) beginning with the sprinkling (water) on the fire-woods.[1]

1. See II.7.19ff. For this Sūtra cp. ŚB III.6.3.14.

खरोत्तरार्ध एकवृत्स्तरणम्॥१३॥ पश्चाद्वोत्तरवेदेः॥१४॥

13-14. He spreads the sacrificial grass in a single layer, either towards the north of the mound (*khara*) or to the west of the Uttaravedi[1].

1. Cp. ŚB III.6.3.14.

आहवनीयेक्षणात्कृत्वोरु विष्णविति (५.३८) जुहोति॥१५॥

15. Having performed (the rites) upto the looking at the Āhavanīya[1], he makes a libation (of ghee) with *uru viṣṇo*...(VSV. 38)[2].

1. See II.8.4. 2. Cp. ŚB III.6.3.15.

पुरस्ताद्वा समिधावाधायेति श्रुतेः (३.६.३.१४)॥१६॥

16. Or, before (the looking at the Āhavanīya, he makes the libation) because there is a sacred text: "Having put two kindling-sticks (on the fire)"[1], (he makes the libation)".

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1. See ŚB III.6.3.14.

आसाद्याज्यानि दक्षिणेऽनसि कृष्णाजिनमास्तीर्य तस्मिन्त्सोमं निदधाति देव सवितरिति (५.३९)॥१७॥

17. Having placed the (utensils connected with) ghee, then having spread the black-antelope-skin on the southern cart, he lays down the Soma on it with *deva savitaḥ...* (VS V.39)[1].

1. Cp. ŚB III.6.3.17-18.

एतत्त्वमिति (५.३९) विसृज्योपतिष्ठते॥१८॥

18. Having quitted his hold (on the Soma), (the sacrificer) stands worshipping near it, with *etat tvam...* (VS V.39)[1].

1. Cp. ŚB III.6.3.19.

स्वाहा निरिति (५.३९) निष्क्रम्याग्रे व्रतपा इत्याहवनीये (५.४०) समिधमाधाय मदन्तीरुपस्पृश्याङ्गुलीर्विसृजते॥१९॥

19. Having come out (of the Havirdhāna-shed) with *svā́hā niḥ...*(VS V.39), then having put a kindling-stick on the Āhavanīya, and then having touched the Madantī (-water), he opens his fingers[1].

1. Cp. ŚB III.6.3.20-21.

पत्नी च गार्हपत्ये तूष्णीं मदन्तीरुपस्पृश्य॥२०॥

20. And the wife of the sacrificer, having silently (put a kindling-stick) on the Gārhapatya, then having touched the Madantī (-water) (opens her fingers)[1].

1. Cp. ŚB III.6.3.20-21.

चात्वाले मदन्तीः कृत्वा॥२१॥

21. Having poured the Madantī (-water) in the pit, (the Adhvaryu should perform the further rites).

नामग्रहणभोजनेऽस्यातः कुर्वन्ति॥२२॥

22. Hereafter, they may use his (sacrificer's name) and eat (his food)[1].

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1. Cp. ŚB III.6.3.21.

व्रत्यनिवृत्तिः॥२३॥ हविःशेषभक्षः॥२४॥

23-24. (Hereafter), retirement (of the sacrificer) from (the drinking of) the fast (-milk). He consumes the remnants of the oblation-materials.

अग्नीषोमीयोऽतः पशुः॥२५॥ तद्देवत्यः पशुपुरोडाशः॥२६॥

25-26. Hereafter the animal (-sacrifice) for Agni and Soma (and the offering of) the sacrificial bread to the same deities[1].

1. Cp. ŚB III.8.2.30.

VIII. 8.

अभ्यादि करोति॥१॥

1. (The Adhvaryu) performs the (rites) beginning with the taking of spade.[1]

1. See VI. 2.8. For this Sūtra cp. ŚB III.7.1.1.

दक्षिणेन हविर्धानं पश्चिडां हरति॥२॥

2. He carries the Iḍā of the animal-offering[1], by the south of the Havirdhāna (-shed).

1. It is carried to the Hotṛ in the Sadas.

गुदतृतीयं च॥३॥

3. And the one third (portion) of the anus (of the animal) (also) (is to be carried by him towards the Hotṛ's fire-hearth) (by the south of the Havirdhāna-shed).

मार्जालीयं दक्षिणेन जाघनीम्॥४॥

4. (He carries) the tail (of the animal) (to the Patnīśālā) by the south of the Mārjālīya (fire-heath).

प्रत्याहृत्य वा सोमाहवनीययोरव्यवायात्॥५॥

5. Or, (he may carry the Iḍā, the one third of the anus, and the tail) after having carried back (through between the sacrificial post and the Āhavanīya-fire) (to their places), because of (the rule about) the "no passing between the Soma and Āhavanīya".

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यूपैकादशिनी चेद्रथाक्षमात्राण्यन्तराणि॥६॥

6. If there is a set of eleven sacrificial posts, the distances between (one another of) them, should be of the measurement of the axle of a chariot.

पूर्वार्धं वा समं विभज्य॥७॥

7. Or (he may fix the eleven posts at the equal distance form one another), after having divided the eastern half (of the altar) equally.

पक्षसंमिता वाग्नौ॥८॥

8. In (a sacrifice) with the fire (-altar-building-rite), (the set of eleven posts may) optionally (be situated) in a corresponding measurement of the wings[1].

1. The earlier two options are valid also in a sacrifice with the fire-altar-building-rite.

यूपाहुत्यभ्यादानयवावपनानि सकृत्॥९॥

9. (The rites viz.) the libation in connection with the sacrificial post[1], the taking of the spade,[2] and throwing of barley[3] (-grains) (should be performed) once (only) (for all the posts).

1. See VI. 1.4. 2. See VI. 2.8. 3. See VI. 2.15.

भेदेनान्यत्सांनिपातित्वात्॥१०॥

10. The other (rites) (should be performed) separately (for each post) because of (their) nature to fall together.

मध्यमं परिलिख्योत्तरम्॥११॥ दक्षिणं वा॥१२॥ व्यत्यासमितरान्॥१३॥ आवटहोमात्करोति॥१४॥

11-14. Having drawn an out-line around the central (post), (he draws an out-line around the post) to the north (of the central) or (around the post) to the south (of the central) and then (around) the others alternately[1]. He performs (the rites) upto the libation in the pit (for the sacrificial posts) (*avaṭa*-).[2]

1. Cp. ŚB III.7.2.5-6. 2. See VI.2.20.

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अञ्जनाद्या चषालेक्षणात्कृत्वैकैकस्य॥१५॥

15. Having performed (the rites) beginning with the anointing (of the posts)[1] upto the looking at the top-ring[2], for each post, (he performs the further rites.)

1. See VI. 3.2. 2. See VI. 3.13.

श्वो वा दक्षिणोत्तराणामवगूहनान्तमालम्भनासम्भवात् परिवीय मध्यममवगूहनान्तम्॥१६॥

16. Or, on the next day, he may perform the rites ending with the concealing (of the chips of the posts) in connection with the southern and northern posts, after having girdled the central (post) (and performed the rites) ending with the concealing (of the chip of the central post)--for there is no possibllity of seizing (the animals connected with the eleven posts today)[1].

1. Cp. ŚB III.7.2.4.

अग्निष्ठे चैषां रशनाः परिवेष्ट्य वासयति॥१७॥

17. And having wrapped around the cords of these (the other posts), around the post which stands in front of the fire (=agniṣṭha=cental post), he wraps it.

अभ्यञ्जनप्रभृति करोति॥१८॥

18. He performs the (rites) beginning with the anointing.[1]

1. See VI.3.2.

यथाखातमुच्छ्रयति॥१९॥

19. He raises them (=the posts) in the same order[1] in which he has dug (the pits for them).

1. For the order of digging see 11-13.

वर्षिष्ठो दक्षिणः॥२०॥

20. The southern (most) post should be the highest.[1]

1. Cp. ŚB III.7.2.7.

अनुपूर्वा इतरे॥२१॥

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21. The other smaller and smaller according to the sequence.

तीव्रसुत्यग्निष्ठः प्राची च॥२२॥

22. In the Tīvrasut (-sacrifice)[1], the post standing in front of the fire (should be the highest and the other smaller and smaller in sequence) and (the row of the posts) runs (from the west) to the east.

1. For this sacrifice see XXII.9.15-18.

यथायूपं वेदिवर्धनम्॥२३॥

23. In accordance with the (space required for the) posts, (the size) of the altar should be increased.

वर्षिष्ठाद्दक्षिणं वितष्टं द्वादशं निदधात्येष त इति (६.६)॥२४॥

24. To the south of the highest (post) he keeps down the twelfth (post) rough-hewn (*vitaṣṭa*) with *eṣā te...* (VS VI.6)[1].

1. Cp. ŚB III.7.2.1.

प्रोक्षणाद्यावगूहनात्करोत्यनर्थलुप्तम्॥२५॥

25. He performs (everything) which is not devoid of significance[1] (out of the rites) beginning with the sprinkling (with water)[2] upto the concealing[3] (of the chip of the post) (in connection with the twelfth post).

1. Thus he should not perform the rites connected with the pit etc; for, this post is not to be raised.
2. See VI. 2.15. 3. See VI. 3.17.

अनुच्छ्रित्य वोत्तरम्॥२६॥

26. (He may either keep down the twelfth post after having raised the northern most post) or (do so) after having not raised the northern most (post).

यथोच्छ्रितं सवनीयानालभत एकतृणेनोपाकृत्याग्नेयसारस्वत-सौम्यपौष्णबार्हस्पत्यवैश्वदेवैन्द्रमारुतैन्द्राग्नसावित्रवारुणान्॥२७॥

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27. He seizes the animals (to be seized) on the Soma-pressing day, for Agni, Sarasvatī, Soma, Pūṣan, Bṛhaspati, Viśvedevas, Indra, Maruts, Indrāgnī, Savitṛ, and Varuṇa[1] in the same order in which the (posts) were raised, after having led them up by means of a blade of grass[1].

1. Cp. ŚB III.9.1.6-22.

एकयूपे पश्चैकादशिन्यामाग्नेयं नियुज्य तस्मिंस्तस्मिन्नित-रानुदीचः॥२८॥

28. In (case there is only) one post, and a set of eleven animals then, having tied the (animal) for Agni to that (post), (he ties successively) each (next animal) to each (earlier animal to its neck) (letting the row run from the south), to the north[1].

1. Cp. ŚB III.9.1.23.

आग्नेयः प्रथमो गच्छत्यन्वारब्धोऽनुपूर्वा इतरे॥२९॥

29. The (animal) for Agni goes (towards) the place of slaughtering first while being held (by the Pratiprasthātṛ) from behind, the others one after another (in the sequence)[1].

1. Cp. ŚB III.9.1.24.

दक्षिणं च निघ्नन्त्येनमुत्तरमुत्तरमितरान्॥२९॥

30. They kill it (= the animal for Agni) being in the south (of other animals) and the others each being on the north (to the preceding animal)[1].

1. Cp. ŚB III.9.1.24.

समानमुपप्रेष्य-परिपशव्ये संज्ञपयान्वगन्प्रोक्षण्युल्मुकासिशा-मित्रान्तर्धानप्रच्छेदस्तोकसम्प्रैषशमित्रानुशासनसंवादव-नस्पतिस्विष्टकृदिडाः॥३१॥

31. (The rites viz.) saying the Upapraiṣa,[1] the circum-animal (-libations)[2], saying (to the slaughterer), "Quite (the animal)" (and after the animal is killed) "It has gone to the gods)"[3], sprinkling (water) (for the animal)[4], the fire-brands,[5] the knife,[6] the slaughtering place, the cutting (of

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the grass) to be held between[7], the summon for (the recitation for) drops (*stoka*)[8] insturction to the slaughterer[9], the conversatin[10], (libation to) Vanaspati, the Sviṣṭakṛt (-offering)[11], and the Iḍā (-rite)[12] (should be performed) commonly (for all the animals).

1. See VI. 5.10. The Adhvaryu summons the Maitrāvaruṇa to give summon to the Hotṛ to recite the Adhrigu-litany.
2. See VI.5.22;24. The first libation is offered *before* the animal-killing and the second *after* the animal-killing.
3. See VI.5.21. 4. See VI.3.31. 5. See VI.5.2-4. 6. See VI.4.13. 7. See VI.6.9-10. 8. The drops which fall from the omentum when it is being roasted. See VI.6.18. 9. See VI.8.1. 10. about whether the limbs of the animal are cooked. The conversation occurs between the Adhvaryu and the slaughterer: See VI.8.4-5. 10. See VI. 8. 18-20. 11. See VI. 8.20. 12. See VI.9.3ff.

दिग्व्याधारणं समासिच्य॥३२॥

32. He sprinkles in the directions[1] after having poured together (the remnants of the fat-gravies of all the animls).[2]

1. For this rite see VI.8.21. 2. This rite is to be performed commonly for all the animals.

प्रभूत्वादुखा॥३३॥

33. The pan (for cooking the limbs of the animals also should be common to all the animals) because it is capable enough.

शूलं वपाश्रपण्यौ च॥३४॥

34. And the spit and the (branches) for roasting the omentums (also should be common for all the animals).

न वसासंदेहात्॥३५॥

35. No, (the pan should not be common) for (in that case there will be) doubt about the fat-gravy.[1]

1. i.e. the fat-gravy will be, in that case, one only and then it will not be possible to discern which is the fat-gravy of which animal.

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सौत्रामणीदर्शनाच्च॥३६॥

36. And because it is observed that in the Sautrāmaṇī (-offering), (there are separate pans etc. for different animals)[1].

1. The view put forth in Sūtras 35-36 is refuted in the next Sūtra.

नाविरोधात्॥३७॥

37. No, (the pans etc. should not be separate) for there is no contrast[1].

1. Thus nowhere it is said that the fat-gravies should be discernable. Similarly nowhere it is said that the own fat-gravy of a particular animal should be offered. So there is no question of discerning or avoiding doubt.

पाकवैषम्यात्सौत्रामण्याम्॥३८॥

38. In the Sautrāmaṇī, (there are different pans etc.) for there is difference in cooking (of different animals).

1. In Sautrāmaṇī, there are three animals viz. a he-goat, a bull, and a ewe. It is possible that limbs of each of them may take more or less time than that of the other for being cooked. So it is necessary to cook them separately, and hence there are separate pans etc. But in the present case all the eleven animals are of the same genus viz. he-goat. So there is no problem of difference of time for cooking. Therefore a common pan is used for all.

मनोतावसाहोमौ पृथक्कालभेदात्॥३९॥

39. The libation to Manotā[1] and the libation of the fat-gravy should be different (in case of each animal), because of the difference of timing.

यूपैकादशिन्यां वशावपामार्जनान्तं कृत्वा शालाद्वार्ये पत्नीयूपोच्छ्रयणं नाभिमात्रस्य॥४०॥

40. When there are eleven sacrificial posts, having performed the rites ending with the cleansing (themselves of the priests etc. that takes place after the ritual) of

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omentum of the sterile cow,[2] the wife-post[3], reaching upto the navel, should be raised near (=in front of) the Śālādvārya (-fire).

1. See VI. 6.28. 2. See X. 9.12. 3. To which an animal for Tvaṣṭṛ "with wives", is to be bound.

परिस्तरणपात्रसंसादनप्रोक्षणाज्यनिर्वपणाधिश्रयणानि कृत्वा स्फ्यादि करोति॥४१॥

41. Having performed (the rites viz.) spreading of (sacrificial grass around the fires), placing together of the sacrifical utensils, sprinkling (with water), pouring out of ghee, setting (of the ghee) on (the fire), (the Adhvaryu) performs (the rites) beginning with taking the sacrificial sword.

VIII. 9.

त्वाष्ट्रो बस्तः॥१॥

1. A he-goat *with* testicles (should be seized) for Tvaṣṭṛ[1].

1. Cp. ŚB III.7.2.8.

पर्यग्निकृतमुत्सृजन्ति॥२॥

2. After the fire is carried around it, they set it free[1].

1. Cp. ŚB III.7.2.9.

आज्येन संस्थापयतीति श्रुतेः॥३॥

3. For, there is a sacred text "They complete (the animal-sacrifice for Tvaṣṭṛ) by means of ghee."

पशुपर्यग्निकरणाच्च॥४॥

4. And because the carrying fire around (is done) in connection with the *animal* (and not in connection with ghee).

तदन्तं वा कर्मनामधेयात्॥५॥

5. Or, rather (the rite about the animal to Tvaṣṭṛ) ends therewith[1] because it is the name of the rite[2].

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1. i.e. the animal-sacrifice for Tvaṣṭṛ ends with the setting free of the animal after fire is carried around it.
2. Thus when they set free i.e. abandon (the animal), they not only abandon the animal but the whole rite indicated (named) by it.

त्वष्टृवनस्पत्योश्च प्रयाजेष्विज्यादर्शनात्॥६॥

6. (And) because the offerings to Tvaṣṭṛ and Vanaspati are seen in the fore-offerings.

अग्नीषोमीयस्य वपामार्जनान्ते वसतीवरिग्रहणं स्यन्दमानानामनस्तमिते॥७॥

7. At the end of the cleansing (themselves of the priests etc. that takes place after the ritual) of the omentum of the (animal for) Agni and Soma, before the sun-set, the Vasatīvarī (-water)[1] should be taken from the flowing water[2].

1. The water that remains (overnight).
2. Cp. ŚB III.9.2.1-2; 4; 7.

अस्तमितश्चेन्निनाह्यात्पुरेजानश्चेत्॥८॥

8. If the sun is set, (then the Adhvaryu should take the Vasatīvarī-water) from a tank, if the sacrificer has (already) performed a Soma sacrifice previously[1].

1. Cp. ŚB III.9.2.8.

अनीजानोऽन्यस्यापि समीपावसितस्य पुरेजानस्य॥९॥

9. (But if the sacrificer) has not (previously) performed (a Soma-sacrifice), (then he should take the Vasatīvarī-water from a tank) even of another (sacrificer who has already performed a Soma-sacrifice) and setteled nearby[1].

1. Cp. ŚB III.9.2.8.

उभयाभाव उल्मुषीं हिरण्यं वोपर्युपरि धारयन्हविष्मतीरिति (६.२३)॥१०॥

10. In the abscence of both[1], (the Adhvaryu should take the Vasatīvarī-water) holding a fire-brand or a piece of gold over it. (He takes the water) with *haviṣmatīḥ*... (VS VI.23)[2].

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1. the alternatives mentioned in Sūtras 8-9.
2. Cp. ŚB III.9.2.9-12.

अग्नेर्व इति (६.२४) निदधाति शालाद्वार्यमपरेण॥११॥

11. With *agner vaḥ* (VS VI. 24) he keeps (the Vasatīvarī-water) down, to the west of the Śalādvārya (=old Āhavanīya-fire)[1].

1. Cp. ŚB III.9.2.13.

सुब्रह्मण्यां च प्रेष्यति पैतापुत्रीयाम्॥१२॥

12. And he summons (the Subrahmaṇya-priest to sing) the Subrahmaṇyā (-formula), concerning the fathers and sons[1].

1. In this formula, the names of three ancestors and three descendands of the sacrificer are to be mentioned.

आदित्याभ्ययेऽहुतायामपि॥१३॥

13. If the sun sets (before the omentum is offered), then (he should take the Vasatīvarī-water) even while (the omentum) is not (yet) offered.

दक्षिणाग्निहोमान्तमग्नीषोमीयमस्तमिते संस्थाप्य व्युत्क्रामतेत्याह त्रिः॥१४॥

14. After the sunset, having completed the (remaining ritual) connected with the (animal-sacrifice) for Agni and Soma, ending with the libation in the Dakṣiṇa-fire,[1] he says thrice "Disperse."[2]

1. See III. 7.18. 2. Cp. ŚB III.9.2.13.

शालाद्वार्यमपरेणास्ते पत्नी॥१५॥

15. The wife of the sacrificer sits to the west of the Śālādvārya (=old Āhavanīya fire).

उत्तरवेदिमपरेण यजमान उपस्थे सोमं कृत्वा॥१६॥

16. To the west of the Uttaravedi, (the sacrificer sits) having placed the Soma on his lap[1].

1. Cp. ŚB III.9.2.13.

शालाद्वार्यमपरेण वसतीवरीः परिहरति॥१७॥

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17. The Adhvaryu carries around the Vasatīvarī- (water) by the west of the Śālādvārya (=old Āhavanīya-fire)[1].

1. Cp. ŚB III.9.2.13.

दक्षिणेन निर्हृत्य दक्षिणस्यामुत्तरवेदिश्रोणौ निदधातीन्द्राग्न्योरिति (६.२४)॥१८॥

18. Having carried out (the Vasatīvarī-water) by the southern (door of the Śālā), he lays it down on the southern hip (=south-western part) of the Uttaravedi, with *indrāgnyoḥ*... (VS VI.24)[1].

1. Cp. ŚB III.9.2.14.

आहृत्य स्थाने निदधाति॥१९॥

19. Having brought (it) back, he lays it down on its place.[1]

1. viz. to the west of the Śālādvārya-fire. For this Sūtra cp. ŚB III.9.2.14.

कलशं पत्न्यालभते॥२०॥

20. The wife of the sacrificer touches the pitcher (of the Vasatīvarī-water)[1].

1. Cp. ŚB III.9.2.14.

उत्तरेण परिक्रम्योत्तरस्यां पूर्ववत्॥२१॥

21. Having walked by the north of the Śālā (and carried the Vasatīvarī-water, he lays it down), on the northern (hip i.e. north-western part of the Uttaravedi) in the same manner as before[1].

1. See Sūtra 18. Thus the same formula is to be used.

मित्रावरुणयोरिति (६.२४) वा॥२२॥

22. (He may lay down the Vasatīvarī-water on the northern hip of the Uttaravedi either with *indrāgnyoḥ*... (VS VI.24)), or with *mitrāvaruṇayoḥ* (VS VI. 24).[1]

1. ŚB III.9.2.15 this practice is mentioned but not supported.

विश्वेषां देवानामित्याग्नीध्रे (६.२४)॥२३॥

23. (Having again brought the Vasatīvarī water from

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the northern hip of the Uttaravedi, he places it) in the Āgnīdhrīya (hut) with *viśveṣāṁ devānām*...(VS VI.24)[1].

1. Cp. ŚB III.9.2.16.

सोमं चासन्द्याम्॥२४॥

24. And (he keeps the) Soma on the throne-seat.

दीक्षितश्च तत्र तां रात्रिं सोमं रक्षति॥२५॥

25. And there, the consecrated (sacrificer) protects the Soma for the whole night.

सुब्रह्मण्यां च प्रेष्यति॥२६॥

26. And (the Adhvaryu) summons (the Subrahmaṇya-priest to sing) the Subrahmaṇyā (-formula) (characterised by the mention of three ancestors and three descendants).

परिवाप्यायै दोहनम्॥२७॥

27. Then the milking of the (cow yielding milk) for Parivāpa (=curds) (to be offered to Sarasvatī) (takes place).

आवसथोन्मर्दनालङ्करणदन्तप्रक्षालनान्यध्वर्योरदीक्षितस्य॥२८॥

28. A residence, fragrant rubbing substances, ornaments and substances for washing teeth (should be provided) to the unconsecrated Adhvaryu.

IX 1.

अपररात्र ऋत्विजः प्रबोधयन्ति॥१॥

1. (The servents of the sacrificer) awaken the priests in the latter part of the night[1].

1. Cp. ŚB III.9.3.1.

अप उपस्पृश्य शालाद्वार्ये परिस्तरणपात्रसंसादन-प्रोक्षणाज्यनिर्वपणाधिश्रयणस्रुक्संमार्जनोद्वासनावेक्षणानि कृत्वाग्नीध्र उत्पूय पश्चाज्यग्रहणम्॥२॥

2. (The priests should) touch water. Having performed near the Śālādvārya (=old Āhavanīya-fire) (the rites viz.) spreading of sacrificial grass around (the fires), keeping the sacrificial utensils together, sprinkling (water on the

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utensils and oblation-materials, pouring out of ghee, setting (the ghee on the fire), washing of the offering ladles, taking down (the ghee from) above (the fire), and looking at the ghee (by the wife of the sacrificer), (and then) having purified the ghee in the Āgnīdhrīya (hut), (the Adhvaryu) should scoop ghee for the animal-sacrifice[1].

1. Cp. ŚB III.9.3.1.

आज्यान्यादाय सोमं चार्थवच्चाहवनीय इध्मप्रोक्षणादि करोति॥३॥

3. Having taken ghee-portions, the Soma (plants) and whatever else that is required, he performs the rites beginning with the sprinkling water on the fire-wood, near the Āhavanīya[1].

1. Cp. ŚB III.9.3.1.

अग्नीषोमीयवत्स्तरणम्॥४॥

4. The spreading of grass should be done in the same manner[1] as at the (time of the animal-sacrifice) for Agni and Soma.

1. viz. in one single layer. See VIII. 7.13.

आज्यासादनात्कृत्वेषान्तरेणार्धसोममद्रिषु संमुखेषु निदधाति हृदे त्वेति (६.२५)॥५॥

5. Having performed (the rites) upto the placing of the ghee, he lays down the half of the Soma, (having taken it) between the shafts, upon the stones facing each other, with *hṛde tvā*...(VS VI.25)[1].

1. Cp. ŚB III.9.3.3-5.

विश्वास्त्वामिति (६.२६) विसृज्योपतिष्ठते॥६॥

6. Having quitted his hold (of Soma), he stands near it worshipping it with *viśvāstvām*...(VS VI. 26)[1].

1. Cp. ŚB III.9.3.7.

एतेनाहरणं सोमार्थस्याभिषवे॥७॥

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7. At the time of pressing, everything useful for Soma (pressing) should be brought by this[1] (way).

1. i.e. between the shafts.

नोद्धरणं ततो बहिर्धाभावात्॥८॥

8. (Whatever brought like this) should not be lifted up through that, because thereby it would be (then) outside (the sacrifice).

अभिषुतस्य चानवहरणं कृतत्वात्॥९॥

9. The (once) pressed out Soma should not be brought down (through the same way) for, (that has been already done).

प्राग्वाचं प्रवदितोः प्रातरनुवाकोपाकरणं देवेभ्यः प्रातर्यावभ्योऽनुब्रूहीति समिधमादधत्॥१०॥

10. Before the uttering of speech, the Adhvaryu, while putting a kindling stick (on the Āhavanīya-fire), should lead up (=urge) (the Hotṛ) for the morning-recitation, with "Recite for the gods wandering in the morning"[1].

1. Cp. ŚB III.9.3.8.

देवेभ्य इत्येके॥११॥

11. Some[1] (urge the Hotṛ) with "...for the gods."

1. They drop the words, "wandering in the morning." ŚB III. 9.3.9, this practice is mentioned but rejected.

सुब्रह्मण्यां च प्रेष्यति॥१२॥

12. And (the Adhvaryu also) summons (the Subrahmaṇya-priest to sing) the Subrahmaṇyā (-formula).

प्रातरनुवाकं जाग्रदुपासीताध्वर्युः॥१३॥ स्वप्याद्वा॥१४॥

13-14. The Adhvaryu should attend (=sit near) the morning-recitation remaining awake, or he may sleep.

1. Cp. ŚB III.9.3.11.

अग्नीदैन्द्रमेकादशकपालं निर्वपति॥१५॥ हरिभ्यां धानाः॥१६॥

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पूष्णे करम्भम्॥१७॥ सरस्वत्यै दधि॥१८॥ मित्रावरुणाभ्यां पयस्याम्॥१९॥

15-19. The Āgnīdhra-priest pours out (the oblation-material for the sacrificial bread to be prepared) on eleven potsherds for Indra, parched grains for two Hari-s; Karambha (curds and coarse flour) for Pūṣan, curds for Sarasvatī and milk-mess for Mitra and Varuṇa.

इन्द्राय वा हरिपूषसरस्वतिमित्रावरुणवते धानादीनि यथासंख्यम्॥२०॥

20. Or (these oblation-materials may be) for Indra alone resplectively Indra who is with Hari-s, with Pūṣan, with Sarasvatī and with Mitra and Varuṇa[1].

1. Thus the parched grains for Indra Harivat; Karambha for Indra Pūsaṇvat, curds for Indra Sarasvativat, and milk-mess for Indra Mitrāvaruṇavat.

IX. 2.

उन्नेतुः पात्रयोजनम्॥१॥ खरोत्तरपूर्वार्ध उपांश्वन्तर्यामयोः॥२॥ दक्षिणमुपांशोः॥३॥ तदपरेण द्विदेवत्यानि प्रत्यञ्चि॥४॥ रास्नावमैन्द्रवायवम्॥५॥ अजकावं मैत्रावरुणम्॥६॥ औष्ठमाश्विनम्॥७॥ दक्षिणपूर्वार्धे शुक्रामन्थिनोः॥८॥ दक्षिणं शुक्रस्य॥९॥ आग्रयणस्थाली मध्ये॥१०॥ दक्षिणोक्थ्यस्थाली सपात्रा॥११॥ तथादित्यस्थाल्युत्तरा॥१२॥ ऋतुपात्रे पूर्वे स्रुक्पुष्कराकृती उभयतोमुखे काष्मर्यमये आश्वत्थे वा॥१३॥ ऊर्ध्वानीतराणि प्रादेशमात्राणि मध्यसंगृहीतानि॥१४॥ आग्रयणादपरां परिप्लवां स्रुक्पुष्कराम्॥१५॥

1-15. The arrangement of vessels is to be done by the Unnetṛ (in the following manner): on the north-eastern part of the mound the Upāṁśu and Antaryāma (-cups) the Upāṁśu should be to the south (of the Antaryāma); to the west of it (Upāṁśu-cup) the three cups (each meant) for

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two deities, (in a line from the east) to the west—the cup for Indra and Vāyu should be *with* a (sign of) girdle[1]; that for Mitra and Varuṇa with (a ring similar to that of) proturberance on a goat's throat,[2] that for Aśvin *with* lips[3]—; the Śukra and Manthin cups in the south-eastern part (of the mound)—the Śukra to the south (of the Manthin); the Āgnayaṇa-pot at the centre (of the mound); the Ukthya-pot together with the (Ukthya)-cup, to the south (of the Āgrayaṇa-pot); similarly,[4] the Āditya-pot to the north (of the Ukthya-pot); the Ṛtu-cups of the shape of the bowl of the offering ladle, with mouths on both the sides and made of Kārṣmarya (gmelina arborea) or Aśvattha (ficus religiosa) (wood); the other cups of the size of a span, and narrow in the middle (should be placed) with faces upwards; (and to the west of the Āgrayaṇa-pot, the Pariplavā (-ladle) with the bowl similar to that of the offering-ladle.

1. Cp. ŚB IV. 1.5.19. 2. Cp. ŚB IV. 1.5.19. 3. Cp. ŚB IV. 1.5.19. 4. i.e. together with the Āditya-cup 5. Cp. ŚB IV. 3.1.7.

अधोऽधोऽक्षं प्रत्यञ्चं द्रोणकलशमत्युह्योपर्युपर्यक्षं पवित्रमस्मिन्करोति शुक्लं जीवोर्णानाम्॥१६॥

16. Having pushed the Droṇakalaśa with its face to the west, from below the axle (of the souther cart), (the Adhvaryu) keeps on it a strainer out of white wool of a living (ram), from above the axle.

उभयतोदशं परिप्लवायाम्॥१७॥

17. (He should keep another strainer), which has fringes on both the sides, on the Pariplavā.

पूर्वेणोपस्तम्भनमुत्तरं ध्रुवस्थालीमनन्तर्हिते॥१८॥ धुरि प्रचरणीम्॥१९॥ पूर्वेणाक्षमुपरि पूतभृतम्॥२०॥ अपरेणाधवनीयम्॥२१॥ प्रागक्षाद्दश चमसान्त्सवृन्तानधः॥२२॥ प्रत्यगेकधनानयुग्मानुदहरणांस्त्रिप्रभृत्या पञ्चदशभ्यः॥२३॥

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18-23. Close to the east of the stay of the northern (cart), he places the Dhruva pot without (putting a blade of grass) in between; (He places) the Pracaraṇī (= an offering ladle), on the yoke (of the cart); the Pūtabhṛt to the east of the axle (of the northern cart); the Ādhavanīya to the west (of the same axle); below to the east (of the same axle) ten Camasas (goblets) which have handles; (and below) to west (of the same axle) the water- carrying Ekadhana (-pitchers) uneven in number beginning from three upto fifteen[1].

1. Cp. ŚB III. 9.3.34.

IX. 3.

अभूदुषा रुशत्पशुरित्युच्यमाने॥२४॥ चतुर्गृहीतं प्रचरण्या जुहोति शृणोत्वग्निरिति (६.२६)॥१॥

IX. 2.24- 3.1. While (the verse) *abhūduṣā ruśat paśūḥ*... (ṚV V. 75. 9), is being recited (by the Hoṭṛ), (the Adhvaryu) makes a libation of four-times-scooped (ghee), by means of the Pracaraṇī (=an offering ladle), with *śṛṇotvagniḥ*... (VS VI. 26)[1].

1. Cp. ŚB III.9.3.14.

अपरं गृहीत्वोदङ्ङच्छन्नाहाप इष्य होतरिति॥२॥ प्रेष्यति च मैत्रावरुणस्य चमसाध्वर्यवेहि॥३॥ नेष्टः पत्नीरुदानय॥४॥ एकधनिन एत॥५॥ अग्नीच्चात्वाले वसतीवरीभिः प्रत्युपतिष्ठासै होतृचमसेन चेति॥६॥

2-6. Having taken (the four-times scooped ghee) second time, he says, while going towards the north, "Impel the water, O Hoṭṛ" and summons, "O Camasādhvaryu (goblet-bearer) of the Maitrāvaruṇa come hither; O Neṣṭṛ, lead up the wives, O bearers of the Ekadhana, come hither; O Agnīdh, stand near by the pit with the Vasatīvarī (-water)" and Hoṭṛ's goblet"[1].

1. Cp. ŚB III.9.3.15-16.

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अपो गत्वा देवीराप इत्यप्सु जुहोति (६.२७)॥७॥

7. (Then), having gone towards the water, he makes a libation (of the ghee which he has already taken, into the water) with *devīrāpaḥ*... (VS VI. 27)[1].

1. Cp. ŚB III.9.3.23-25.

कार्षिरसीति (६.२८) मैत्रावरुणचमसेनाज्यमपोहति॥८॥ समुद्रस्य त्वेति (६.२८) तेन गृह्णाति॥९॥

8. With *kārṣirasi* (VS VI. 28), he removes (that offered ghee) by means of the (goblet of the Maitrāvaruṇa)[1]. With *samudrasya tvā*... (VS VI. 28) he takes the water (by means of the goblet of Maitrāvaruṇa).[2]

1. Cp. ŚB III.9.3.27-28. 2. Cp. ŚB III. 9.3.26.

एकधनांश्चोन्नयन्ति॥१०॥ पात्नेजनांश्च पत्नयो द्वौ-द्वौ॥११॥

10-11. And (the bearers of the Ekadhana - pitchers) fill the Ekadhana (-pitcers). And the wives of the sacrificer (fill) the pitchers (with water) for washing feet, each (wife) two[1].

1. Cp. ŚB III.9.3.27.

प्रत्येत्य चात्वालस्योपरि मैत्रावरुणचमसं वसतीवरीश्च संस्पर्शयति समाप इति (६.२८)॥१२॥

12. After having come back (the Adhvaryu) makes the Maitrāvaruṇa's goblet and the Vasatīvarī water touch each other obove the pit, with *samāpaḥ*... (VS VI. 28)[1].

1. Cp. ŚB III.9.3.29.

इतरेतरस्मिन्व्यानयन्त्येके॥१३॥ मैत्रावरुणचमसे प्रथमम्॥१४॥

13-14. Some pour (the water from the Maitrāvaruṇa's goblet and the Vasatīvarī-water) into each other–first (they pour the Vasatīvarī water) into the Maitrāvaruṇa's goblet[1].

1. Cp. ŚB III.9.3.30 mentions this practice but rejects it.

होतृचमसे वसतीवरीः कृत्वा यजमानाय प्रयच्छति निग्राभ्याः॥१५॥

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15. Having poured the Vasatīvarī water in the Hotṛ's goblet, he gives it to the sacrificer as the Nigrābhyā[1] (-water)[2].

1. This is the name of the water in the Hotṛ's goblet.
2. Cp. ŚB III.9.3.30.

होत्रा पृष्टः प्रत्याहोतेव नंनमुरिति (३.९.३.३१) ॥१६॥

16. When asked by Hotṛ ("O Adhvaryu, have you got the water ?"), he replies, "They have yielded themselvs as it were."[1]

1. Cp. ŚB III.9.3.31.

प्रचरणीसंस्रवमग्निष्टोमे जुहोत्यभावे चतुर्गृहीतं यमग्र इति (६.२९)॥१७॥

17. In the Agniṣṭoma (-sacrifice) he makes a libation of the remnants in the Pracaraṇī (-offering-ladle)[1] (and) in the abscence (of the remnants) (having taken) four-times scooped (ghee) with *yamagne...* (VS VI. 29)[2].

1. See Sūtras 1-2. 2. Cp. ŚB III.9.3.32.

उक्थ्ये प्रथमं परिधिमालभते॥१८॥

18. In an Ukthya (-sacrifice) he touches the first enclosing stick[1].

1. Cp. ŚB III.9.3.33.

प्रविशत्येवान्यत्र॥१९॥

19. Elsewhere (i.e. in any other sacrifice) he merely enters (the Havirdhāna)[1].

1. Cp. ŚB III.9.3.33.

रराट्यालम्भनं वा षोडशिनि॥२०॥ छदिरतिरात्रे॥२१॥

20-21. Or in the Ṣoḍaśī (-sacrifice) he may touch the Rarāṭī, (and) in the Atirātra (-sacrifice), the mat.

अतीत्य दक्षिणेन होतारं मैत्रावरुणचमसमाधवनीयेऽवनयति वसतीवरितृतीयं चाग्निः प्रातःसवने पात्वस्मान्वैश्वानरो महीनां विश्वशम्भूः स नः पावको द्रविणं दधात्वायुष्मन्तः सहभक्षाः स्यामेति॥२२॥

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22. Having gone beyond the right (=south) of the Hotr, he pours (the water from the) Maitrāvaruṇa's goblet into the Ādhavanīya and the one-third portion of the Vasatīvarī-water (into the Ādhavanīya) (each time) with *agniḥ prātaḥsavane...* (TS III. 1.9. 1-2)[1].

1. Cp. ŚB III.9.3.30.

तावच्चैकधनानाम्॥२३॥

23. And also that much (i.e. one-third) of the Ekadhana (water) (he pours into the Ādhavanīya, with the same formula).

IX. 4.

एकधनस्थान उभयशेषं निधाय॥२४॥ अधिषवणे पर्युपविशन्ति॥१॥

IX. 3. 24-IX. 4.1. After (Adhvaryu) has laid down the remaining water from both (viz. the Vasatīvarī and the Ekadhana), in the place of the Ekadhana, they sit around near the Soma-pressing boards[1].

1. Cp. ŚB III.9.2.1.

उत्तरतोऽध्वर्युयजमानौ॥२॥ पूर्वोऽध्वर्युः॥३॥ अपरेण परीत्येतरे त्रयः॥४॥

2-4. The Adhvaryu and sacrificer (sit) to the north (of the Soma-pressing-boards) –the Adhvaryu to the east (of the sacrificer) and the other three (priests)[1] having gone round by the west (of the boards).

1. viz. the Pratiprasthātṛ, Neṣṭṛ and Unnetṛ.

देवस्य त्वेत्यद्रिमादाय (६.३०) वाचं यच्छति प्राग्घिङ्कारात्॥५॥

5. Having taken the pressing stone with *devasya tvā...* (VS VI. 30), the Adhvaryu restrains his speech, upto before the Himkāra[1].

1. For the Himkāra see IX 6.16. For this Sūtra cp. ŚB III.9.4.2-6.

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स उपांशुसवनः॥६॥

6. That (stone is called) Upāṁśusavana (inaudible-pressing-stone).

निग्राभ्यासु वाचयत्युरस्येना निगृह्य निग्राभ्या स्थेति (६.३०)॥७॥

7. After (the sacrificer) has held them near his chest and touched them (the Adhvaryu) makes him recite *nigrābhyāḥ stha...* (VS VI. 30-31)[1].

1. Cp. ŚB III.9.4.7.

उपांशुसवने सोमं मिमीत इन्द्राय त्वा वसुमते रुद्रवत इति (६.३२) पञ्चकृत्वः प्रतिमन्त्रम्॥८॥

8. He metes out Soma on the Upāṁśusavana (-stone) five times each time with one of the formulae (in sequence) beginning with *indrāya tvā vasumate* (VS VI. 32)[1].

1. Cp. ŚB III.9.4.8-11.

यत्त इति (६.३३) मितालम्भनम् ॥९॥

9. With *yatte...* (VS VI. 33), he touches the meted out (Soma)[1].

1. Cp. ŚB III.9.4.12.

प्रतिप्रस्थातांशून्षडादत्ते॥१०॥ अङ्गुल्यन्तरेषु द्वौ-द्वौ कुरुते॥११॥

10-11. The Pratiprasthātṛ takes six stalks (out of the meted out Soma) (and) puts two stalks in each of the intervals of the fingers.

श्वात्रा स्थेत्यासिञ्चति (६.३४) निग्राभ्याः॥१२॥

12. With *śvātrāḥ stha...* (VS VI. 34) (the Adhvaryu) pours the Nigrābhyā[1].

1. Cp. ŚB III.9.4.15-16.

प्रहरिष्यन्द्वेष्यं मनसा ध्यायेदमुष्मा अहं प्रहरामि न तुभ्यं सोमेति॥१३॥ अभावे तृणम्॥१४॥

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13-14. While about to strike (the Soma with the pressing-stone, he should think in his mind about him whom he hates, "I am striking him N.N. and not thee, O Soma"–in the abscence (of any enemy he may think) of a blade of grass[1].

1. Cp. ŚB III.9.4.17.

मा भेरिति (६.३५) प्रहरति॥१५॥

15. He strikes with *mā bheḥ*... (VS VI. 35)[1].

1. Cp. ŚB III.9.4.18.

एवं त्रिरभिषुणोत्यासेचं निग्राभ्याः॥१६॥

16. In this manner, having poured the Nigrābhyā water, he presses out Soma, three times.

अष्टकृत्व एकादशकृत्वो द्वादशकृत्वः॥१७॥

17. (In the three turns of pressing[1], he should strike) eight times, eleven times and twelve times respectively[2].

1. The pressing for the Upāṁśu-scoop consists of three turns of pressings.
2. Cp. ŚB IV.1.1.8.

सर्वे पञ्चवर्गाः पशुकामस्य॥१८॥ अष्टवर्गा ब्रह्मवर्चसकामस्य॥१९॥

18-19. For a (sacrificer) desirous of cattle, all the groups (of striking) (in all the turns of the pressing should be) consisting of five[1] and (all) the groups (of striking in all the turns of the pressing) for a (sacrificer) desirous of Brahman-splendour (should be consisting) of eight[2].

1. Cp. ŚB IV.1.1.16. 2. Cp. ŚB IV.1.1.14.

प्रतिवर्गं निग्राभं वाचयति होतृचमसेऽल्पानंशूनवधाय प्रागपागिति (६.३६)॥२०॥

20. At each group (of strikings), after having put a few stalks in the Hotṛ's goblet, (the Adhvaryu) makes (the sacrificer) recite the Nigrābha (-formula) beginning with *prāgapāk*... (VS VI. 36-37)[1].

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1. Cp. ŚB IV.1.1.19-21.

अद्रिणा चतुर्थम्॥२१॥

21. For the fourth time, (he makes him recite the Nigrābha-formula) by means of the pressing stone[1].

1. i.e. having the Upāṁśusavana-stone put in the Hotṛ's goblet.

तूष्णीं वा॥२२॥

22. Or (he puts the Upāṁśusavana-stone in the Hotṛ's goblet) silently.

उपांशु च गृह्णाति वाचस्पतये देवो देवेभ्यो मधुमतीरिति (७.१-२)॥२३॥

23. And he scoops (in) the Upāṁśu (-cup) (after each of the three groups of stalks) with *vācaspataye...* (VS VII), *devo devebhyaḥ...* (VS VII. 1) and *madhumatīḥ...* (VS VII. 2) (respectively)[1].

1. Cp. ŚB IV.1.1.7-13.

प्रतिप्रस्थातोपगृह्णाति पात्रम्॥२४॥ आत्तानां च द्वौ-द्वावन्तर्दधाति ग्रहणभेदात्॥२५॥ मन्त्रलिङ्गाच्च॥२६॥

24-26. The Pratiprasthātṛ holds (the Upāṁśu - cup held by the Adhvaryu) by the side and holds upon (the cup) each time two of the (six stalks) which he has taken. (He holds each time two) because of the difference of scooping[1] and because of the characteristic (words) in the formula[2].

1. Thus there are three scoopings and six stalks. So he should use two stalks each time.
2. Thus in the formula *vācaspataye...* (VS VII. 1) there is a word *aṁśubhyām* (= by means of the two stalks) which is dual, so it indicates that at a time two stalks should be used—This view is refuted in the next Sūtra.

षड्वा श्रुतिसामर्थ्यात्॥२७॥

27. Or, rather, the Pratiprasthātṛ holds (all) the six

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(stalks he has taken, upon the Upāṁśu-cup each time), on the strength of the sacred text[1].

1. viz. ŚB IV.1.1.13. It is said there that the cup is purified by means of six stalks.

यत्त इत्यात्तान्त्सोमे (७.२) निदधाति॥२८॥

28. With *yatte*...(VS VI. 2) (the Pratiprasthātṛ) throws down the taken up (Soma-stalks) on the (unpressed) Soma[1].

1. Cp. ŚB IV.1.1.5.

परिमृज्यासादनमुपांश्वन्तर्यामयोः॥२९॥

29. Having wiped them all around, he should not then place[1] the Upāṁśu and Antaryāma (-cups).

1. On the mound. He immediately offers. Other cups are first placed on the mound and then offered.

अभिचरन्त्सादयेदविसृजन्नमुष्य त्वा प्राणं सादयामीति (४.१.१.१७)॥३०॥ उदानमित्यन्तर्याम्॥३१॥

30-31. If he wants to practise sorcery, he should place (the Upāṁśu-cup) without leaving his hold to it with, "I place thee, the out- breathing of N.N.[1] (and) the Antaryāma (-cup) (similarly, without leaving his hold to it) with "(I place thee) the up-breathing (of N.N.)".[2]

1. Cp. ŚB IV.1.1.17. 2. Cp. ŚB IV.1.1.17.

पाणिना चापिदधात्यमुष्य त्वा प्राणमपिदधामीति॥३२॥ उदानमित्यन्तर्याम्॥३३॥

32-33. And he covers (the Upāṁśu-cup) with "I shut thee off, the out-breathing of N.N."[1] and (the Antraryāma-cup) with, "(I shut thee off) the up-breathing (of N.N.)"[2]

1. Cp. ŚB IV.1.1.18. 2. Cp. ŚB IV.1.2.19.

स्वाहेत्युक्त्वोर्वन्तरिक्षमिति (७.२) निष्क्रमणम्॥३४॥

34. Having uttered *svāhā* (VS VII, 2), he should go out (of the Havirdhāna) with *urvantarikṣam*... (VS VII. 2).

अन्वारभतेऽन्यस्मै प्रदाय होतृचममसम्॥३५॥

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35. Having given the Hotṛ's goblet to someone else (the sacrifier) holds (the Adhvaryu) from behind.

वरं वृत्वा ददाति च॥३६॥

36. And after the sacrificer has chosen a boon (the Adhvaryu) grants it[1].

1. Cp. ŚB IV.1.1.21.

स्वांकृत इति (७.३) हुत्वा पात्रमुन्मार्ष्टि॥३७॥

37. Having made a libation (of the Soma-juice which is in the Upāṁśu-cup), with *svāṅkṛtaḥ...* (VS VII. 3), he wipes the cup upwards[1].

1. Cp. ŚB IV.1.1.22-26.

प्रथमे परिधा उत्तानं पाणिं प्रागुपमार्ष्टि देवेभ्यस्त्वेति (७.३)॥३८॥

38. He wipes his hand with the palm upwards,[1] (from the west) to the east, on the first enclosing-stick with *devebhyas tvā...* (VS VII. 3)[2].

1. Having passed his hand under the stick.
2. Cp. ŚB IV.1.1.24.

वासउरोबाहुषु श्लिष्टमंशुमभिचरन्जुहुयाद्देवांशवितिं (७.३)॥३९॥

39. If he wants to practise sorcery, he should offer the stalk attached to his clothes or chest or arm, (into fire) with *devāṁśo...* (VS VII. 3)[1].

1. Cp. ŚB IV.1.1.26.

आग्रयणस्थाल्यां शेषैकदेशमासिच्यांशुं प्रास्यति तृतीयसवनाय॥४०॥

40. Having poured a part of the remnants (in the Upāṁśu-cup) into the Āgrayaṇa-pot, he throws a stalk (into it) for the sake of the third pressing.[1]

1. for the use of this stalk see X. 3.12.

प्राणाय त्वेति (७.३) पात्रसादनम्॥४१॥

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41. With *prāṇāya tvā*... (VS VII, 3), the cup is to be placed (on the mound)[1].

1. Cp. ŚB IV.1.1.26-27.

उपांशुसवनं पाणिना प्रमृज्योदञ्चं व्यानाय त्वेति (७.३) संस्पृष्टम्।।४२।।

42. Having wiped of the Upāṁśusavana (-stone) by means of his hand, (he places it) with its face to the north and touching (the Upāṁśu-cup) with *vyānāya tvā* (VS VII. 3)[1].

1. Cp. ŚB IV.1.1.28.

IX. 5.

उपविष्टयोः।।४३।। अभिषुण्वन्ति चत्वारः पर्युपवेशनसामर्थ्यात्।।१।।

IX. 4. 43- IX.5. 1. While the (Adhvaryu and Sacrificer) are sitting near, the four (priests)[1] press the Soma, on the authority of the (sacred text[2] mentioning the) sitting around.

1. Viz. the Adhvaryu, Pratiprasthātṛ, Neṣṭṛ and Unnetṛ.
2. See ŚB III.9.4.1, where it is said, "They sit down around the two pressing-boards."

आप्यायनान्तोऽभिषवस्त्रिपर्यायः।।२।।

2. The (great) Soma-pressing (Abhiṣava) consists of three rounds, and ends with making (Soma) swell.

मत्या।।३।।

3. (The number of strikings should be) in accordance with one's good will.

पर्यायादिषु निग्राभ्यासेचनम्।।४।।

4. In the beginning of (each of) the rounds, the Nigrābhyā-water should be poured.

प्रथमे वा प्रभूत्वात्।।५।।

5. Or, (it may be poured) in the first (round only). For it is capable (for making the extraction of Soma juice possible).

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निग्राभान्ते सरसानंशून्त्सम्भरण्याधवनीयेऽवधायाधूया-हरति॥६॥

6. At the end of (making the sacrificer recite) the Nigrābha (-formula)[1], having put down the stalks containing sap into the Ādhavanīya (-trough) by means of the Sambharaṇī (-vessel), (then) having squeezed and washed them, he should take them back.

1. See IX 4.20.

एवं द्विरपरम्॥७॥

7. In the same manner, (the Soma-pressing rites are to be performed) for further two times.

पूर्ववन्निग्राभ्याः॥८॥

8. The (pouring of the) Nigrābhyā- (water) (should be done each time) as before.

पूर्वे वोपांशुं गृहीत्वा-गृहीत्वाप्यायनसम्भरणे कृतत्वात्॥९॥

9. Or, in the previous (pressing viz. that for the Upāṁśu-cup, one should perform the rites viz.) making the Soma swell, and collecting the Soma juice, each time after having scooped the Upāṁśu(-cup) (and should not perform the great pressing) because it has been already performed.

धर्ममात्रं पर्युपवेशनम्॥१०॥

10. The sitting around[1] is merely a ritual duty.[2]

1. See IX 5.1. Thus the other priests merely *sit round* the pressing boards, because it is a ritual duty. But they do nor *actually* press the Soma. Both the pressings viz. that for the Upāṁśu-cup and the great pressing should be performed by the Adhvaryu alone.
2. The view mentioned in Sūtras 9-10 is refuted in the next Sūtras.

अभिषवविपर्यासो वाभिमृष्टादंशूनपकृष्य निग्राभ्याश्चानु-पूर्व्ययोगात्॥११॥ अनात्तस्य चाभिमानसामर्थ्यात्॥१२॥ ऋजीषभावाच्च॥१३॥

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11-13. Or, rather the pressings should be reversed.[1] Having taken out separately the Soma stalks, from the touched[2] (Soma), then having taken out the Nigrābhyā (-water) (for the Upāṁśu-scoop) (one should perform the great pressing,) because that agrees with the sequence (in the Mantras[3] and Brāhmaṇas[4]) because of the strength of awareness (about Soma) *as* Soma (only when the sap is) not taken out of it, and because of its (= Soma from which the juice is taken out) becoming husks (*ṛjīṣa*).

1. Thus first the great pressing and then the pressing for the Upāṁśu-cup.
2. See IX. 4.9.
3. VS VI. 23-37 are the Mantras, connected with great pressing and VS VII. 1-3 are the Mantras, connected with the Upāṁśu cup.
4. ŚB III. 9.4.1-25, the great pressing is dealt with. ŚB IV. 1.1.1-28 the ritual of the Upāṁśu-cup is mentioned.

प्रोह्य द्रोणकलशमृजीषमुखेष्वद्रिषु निदधत्युद्गातारः॥१४॥

14. Having carried forth the Droṇakalaśa, the Udgātṛs[1] keep down (it) on the stones the faces of which are covered with husks.

1. Udgātṛ, Prastotṛ, Pratihartṛ

पवित्रं च वितन्वन्त्युदक्॥१५॥

15. And (they) stretch the strainer (with the fringes) towards the north.

स्वयं वाकुर्वत्सु॥१६॥

16. Or, (if they do not do these acts)[1], (the Adhvaryu does them) himself.

1. The acts mentioned in 14-15.

आधवनीयादुन्नेता निग्राभ्यास्वासिञ्चति ताः पवित्रे यजमानस्ततो ग्रहग्रहणमा ध्रुवात्॥१७॥

17. The Unnetṛ pours down (the Soma) from the Ādhavanīya into the Nigrābhyā (-waters)[1]; the sacrificer (pours) them in the strainer[2] and from that (Soma-stream) the cups are to be scooped, upto the Dhruva (-cup).

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1. which are in the Hotṛ's goblet, This goblet is held by the sacrificer.
2. spread over the Droṇakalaśa.

माध्यन्दिने च पञ्च प्रथमान्॥१८॥

18. And the (Adhvaryu scoops) first five (cups)[1] in the midday pressing (also from the trickling Soma.)

1. viz. Śukra, Manthin, Āgrayaṇa, Marutvatīya and Ukthya.

शुक्रो द्रोणकलशे॥१९॥

19. (The Soma) in the Droṇakalaśa (-trough) (is called) Śukra (= pure).

ततोऽन्येऽनादेशे॥२०॥

20. When there is no prescription, (about from where a cup is to be (scooped), (the Adhvaryu should scoop) the other cups from it (= Śukra).

सावित्रपात्नीवतहारियोजनोपक्षीणानाग्रयणात्॥२१॥

21. (He should scoop) the Sāvitra, Pātnīvata, Hārīyojana (cups) and those which have been dried up (due to passing of time) from the Āgrayaṇa (-pot).

पूतभृतश्चमसान्॥२२॥

22. (He should scoop) the goblets (*camasa*) -from the Pūtabhṛt.

तृतीयसवने वैश्वदेवम्॥२३॥

23. At the time of the third pressing, (he should scoop) the Vaiśvadeva (-cup also)(from the Pūtabhṛt).

अनादिष्टांश्चेदोन्नयनश्रुतेः॥२४॥

24. (He should sccop the cups) about which no prescription is made (as to where from they are to be scooped), (from the Pūtabhṛt itself) because there is a sacred text about filling in (of the Soma-cups) from here (viz. Pūtabhṛt)[1].

1. ŚB IV. 5.6.3 prescribes both the Āgrayaṇa and the

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Pūtabhṛt as the sources of filling in of the cups. Therefore, there is an option. Either they may be filled in from the Āgrayaṇa (see Sūtra 20) or from the Pūtabhṛt (see the present Sūtra).

दशापवित्रेण परिमृज्य-परिमृज्यैष ते योनिरिति ग्रहसादनम्॥२५॥

25. Having wiped round every cup by means of the fringed strainer, it is to be placed (on its place on the Khara = mound), with *eṣa te yoniḥ* (= this is thy womb).

नायोनिकेषु॥२६॥

26. (In respect of those cups) about which (the formula *eṣa te*) *yohiḥ* is not mentioned (in the sacred texts), (they are) not (to be placed with that formula).

सर्वेष्विति वात्स्योऽविशेषोपदेशात्॥२७॥ सावित्रर्तुग्रह-प्रतिषेधाच्च॥२८॥

27-28. Vātsya (says that) in case of all[1] (the cups)(the placing is to be done with *eṣa te yoniḥ*) because (the use of this formula) has been preached[2] without any specification and because there is (specific) prohibition in connection with the Sāvitra[3] and Ṛtu[4] (cups).

1. i.e. those in connection with which the formula is mentioned and also those in connection with which it is not mentioned.
2. See ŚB IV. 1.2.9 where, without any specification, it is said that the cups are deposited "in their womb (*yoniḥ*)".
3. See ŚB IV. 4.1.7.
4. See ŚB IV. 3.1.7.

प्रतिवषट्कारं हुत्वा वषट्कर्तुर्भक्षहरणम्॥२९॥

29. Having offered after each Vaṣaṭ - call (and the subsequent Vaṣaṭ-call), (the Adhvaryu) should carry (the remnant portion) for consuming it.

यथास्वं चमसान्॥३०॥

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30. (They should consume out of) the goblets—each his own.

वषट्कर्तुर्वा पूर्वं श्रुतिसामर्थ्यात्॥३१॥ उन्नेतोन्नयति समाख्यानात्॥३२॥

31. Or, rather, the pronouncer of the Vaṣaṭ - call (should consume) the first, on the strength of a sacred text [1]

1. See AB III. 32: *vaṣaṭkartā prathamaḥ sarvabhakṣān bhakṣayati.*

IX. 6.

उदितेऽन्तर्यामग्रहणमुपयामगृहीत इति (७.४)॥१॥

1. After the sun is risen, (the Adhvaryu) should scoop the Antaryāma (-cup) with *upayāmagṛhītaḥ*... (VS VII. 4)[1].

1. Cp. ŚB IV. 1.2.14-18.

उपांशुवदनाम्नातवरशेषासेचनवर्जम्॥२॥

2. (Then he performs all the rites) in the same manner as for the Upāṁśu-cup,[1] except the Mantra—which is not mentioned[2], the boon[3] and pouring of the remnant (into the Āgrayaṇa-pot).

1. See IX. 4. 29-41. 2. viz. VS VII. 2 (See IX. 4.34) is not to be used. 3. IX. 4. 36-40.

अपमार्ष्ट्यत्र॥३॥

3. Here, (i.e. in the case of the Antaryāma cup), he wipes downwards.[1]

1. in contrast to the Upāṁśu-cup which is wiped *upwards* (IX. 4. 37). For this Sūtra cp. ŚB IV. 1.2.22.

प्रथमे च न्युब्जेन पाणिना प्रत्यक्॥४॥

4. And (he wipes his hand) with the palm downwards (from the east) to the west, on the first (enclosing-stick)[1].

1. Contrast IX. 4. 38. For this Sūtra cp. ŚB IV. 1.2.23.

उपांशुसवनसंस्पृष्टस्योदानाय त्वेति पात्रासादनम्॥५॥

5. He places the cup (viz. the Antaryāma) in such a manner that it touches the Upāṁśusavana (-stone) with *udānāya tvā* (VS VII. 6)[1].

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1. Cp. ŚB IV. 1.2.24.

ऐन्द्रवायवं गृह्णात्या वायविति (७.७)॥६॥

6. He scoops the Aindravāyava (-cup) with *ā vāyo...* (VS VII. 7)[1].

1. Cp. ŚB IV. 1.3.18.

अपगृह्य पुनरिन्द्रवायू इति (७.८)॥७॥

7. Having withdrawn (the half-filled cup). (he fills it) again with *indravāyū...*(VS VII. 8).

मैत्रावरुणमयं वामिति (७.९)॥८॥

8. (He scoops) the Maitrāvaruṇa (-cup) with *ayaṁ vām...* (VS VII. 9)[1].

1. Cp. ŚB IV. 1.4.7.

पयसा श्रीणात्येनं कुशावन्तर्धाय राया वयमिति (७.१०)॥९॥

9. Having held two blades of sacred grass in between he mixes it with milk, with *rāyā vayam...* (VS VII.10)[1].

1. Cp. ŚB IV. 1.4.8-10.

एवं सर्वत्र श्रयणेषु॥१०॥

10. In all the mixings (of milk etc. with Soma), this way[1] (is to be adopted).

1. viz. holding two blades of sacred grass in between.

शुक्रं बैल्वेन वा तं प्रत्नथेति (७.१२)॥११॥

11. He takes the Śukra (-sccop) either with (a cup) made of Bilva (aegle marmelos) (or Vikaṅkata - flacourtia sapida) (tree) with *taṁ pratnathā...* (VS VII. 12)[1].

1. Cp. ŚB IV. 2.1.9.

अयं वेन इत्येके (७.१६)॥१२॥

12. Some (scoop it) with *ayaṁ venaḥ ...* (VS VII. 16).[1]

1. ŚB IV. 2.1.8-9, this opinion is mentined but not favoured.

मन्थिनमयं वेन इति (७.१६)॥१३॥

13. (He scoops) the Manthin (-cup) with *ayaṁ venaḥ...* (VS VII. 16)[1].

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1. Cp. ŚB IV. 2.1.10.

सक्तुभिः श्रीणात्येनं मनो न येष्विति (७.१७)॥१४॥

14. He mixes it with coarse flour (of barley) with *mano na yeṣu...* (VS VII, 17)[1].

1. Cp. ŚB IV. 2.1.11-12.

आग्रयणं द्वयोर्धारयोर्ये देवास इति (७.१९)॥१५॥

15. He (scoops) the Āgrayaṇa from two streams (of Soma-juice) with *ye devāsaḥ*...(VS VII. 19)[1].

1. Cp. ŚB IV. 2.2.9-10.

दशापवित्रेणाग्रयणमुपगृह्य त्रिर्हिङ्कृत्य सोमः पवत इति (७.२१) सकृच्छेषम्॥१६॥

16. Having held the Ārgayaṇa (-cup) with the fringed strainer, (then having) uttered the *hiṁkāra* thrice, (he should also utter) *somaḥ pavate* ... (VS VII. 21) (thrice and then utter) the remaining (part viz. *asmai brahmaṇaḥ*...(VS VII. 21)[1].

1. Cp. ŚB IV. 2.2.11-13.

प्रथमस्थानेन प्राग्देवतादेशात्॥१७॥

17. Upto before the mention of the deity[1], he should utter in the first position (of voice).[2]

1. i.e. *viśvebhyastvā devebhyaḥ* ...(VS VII.21).
2. i.e. Somewhat louder than the inaudible manner of utterance.

प्रातःसवने चोच्चैःकर्माणि॥१८॥

18. And during the morning-pressing those rites which are to be done by him (as a rule) in the raised voice[1] (should also be done in the first position of voice).

1. viz. giving the summons etc.

मध्यमेन माध्यन्दिने॥१९॥

19. During the midday (-pressing) (the rites)[1] should be performed by him with the middle (position of voice).

1. Both the types of rites viz. those which are to be

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performed in an inaudible voice and those which are to be performed in a raised voice.

उत्तमेन तृतीयसवने॥२०॥

20. During the third pressing (the rites should be performed by him) in the highest (position of voice).

उक्थ्यमुपयामगृहीत इति (७.२२)॥२१॥

21. (He scoops) the Ukthya (-cup) with *upayāmagṛhītaḥ....* (VS VII. 22).

ध्रुवं मूर्धानं दिव इति (७.२४)॥२२॥

22. (He scoops) the Dhruva (-cup) with *mūrdhānaṁ divaḥ....*(VS VII 24)[1].

1. Cp. ŚB IV. 2.4.24.

आ होमादस्य सुन्वन्न मूत्रपुरीषे कुर्यात्॥२३॥

23. Till the libation of it (= the Dhruva - cup) (is made), the sacrificer should not urinate or loose himself[1].

1. Cp. ŚB IV. 2.4.7.

वैश्वानरं च जानन्॥२४॥

24. (He may scoop) the Vaiśvānara (-cup) if he knows[1] (about it from the other schools)[1].

1. Thus there is an option about this cup. For this Sūtra cp. ŚB IV. 2.4.1.

पूर्णान्त्स्थालीग्रहान्॥२५॥

25. (He should scoop) the (three) pot-scoops[1] fully filled[2].

1. viz. the Āgrayaṇa, Ukthya and Dhruva.
2. Cp. ŚB IV. 2.2.2; 3.2.; 4.3;

अर्धपूर्णं द्रोणकलशं कृत्वा सर्वमासिञ्चति सुन्वन्॥२६॥

26. Having made the Droṇakalaśa (trough) half-filled[1], the sacrificer pours all (the Nigrābha-water from the Hotṛ's goblet into the Droṇakalaśa).

1. with Saṁpātasoma i.e. that Soma-juice which falls down during the interval of scooping of two cups.

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अध्वर्युप्रतिप्रस्थातृप्रस्तोत्रुद्गातृप्रतिहर्तृसुन्वन्तः समन्वारब्धा निष्क्रामन्ति॥२७॥

27. The Adhvaryu, Pratiprasthātṛ, Prastotṛ, Udgātṛ, Pratihartṛ and the sacrificer, holding each other from behind, step out (of the Havirdhāna)[1].

1. Cp. ŚB IV. 2.5.3-4.

अध्वर्युः प्रथमो यथासंख्यमितरे॥२८॥

28. The Adhvaryu (steps out) (first), and the others (step out) according to the sequence (mentioned in the above Sūtra).

हुत्वा वा समन्वारभेरन्॥२९॥

29. Or, they may hold each other after having made the libation.[1]

1. According to ŚB IV. 2.5. 1-4 only the Adhvaryu makes the libation and after that libation is made, they hold each other and step out.

यस्त इति (७.२६) विप्रुषां होमं जुह्वति॥३०॥ अध्वर्युर्वा॥३१॥

30-31. They make the libations (of ghee) for the Vipruṣ (drops of Soma)[1] with *yaste*... (VS VII. 26) or rather, the Adhvaryu makes the libation.[2]

1. These libations are of the nature of expiation "for the drops of Soma spilt during the pressing."
2. Cp. ŚB IV. 2.5.1-2.

वेदितृणे अध्वर्युरादत्ते॥३२॥

32. The Adhvaryu takes two stalks of grass from the altar (which is spread with sacrificial grass)[1].

1. Cp. ŚB IV. 2.5.3.

प्रह्वा उदञ्चो गच्छन्ति॥३३॥

33. Bending themselves low, they go (= creep) with their faces towards the north.

अन्यतरत्तृणं चात्वाले प्रास्यति देवानामिति (७.२६)॥३४॥

34. He throws one stalk (out of the two) into the pit, with *devānām*... (VS VII. 26)[1].

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1. Cp. ŚB IV. 2.5.5.

उद्गातृणां पुरस्तादितरत्तूष्णीम्॥३५॥

35. (He throws) the other (stalk) in front of the chanters, silently[1].

1. Cp. ŚB IV. 2.5.6.

जपत्सु सोमः पवत इति (७.२१) पवमानोपाकरणं प्रस्तोत्रे तृणे प्रयच्छन्॥३६॥

36. While the chanters are muttering, the Adhvaryu should, while giving two stalks of grass, bespeak the Pavamāna (-praise-singing) (to be done by the chanters) with *somaḥ pavate...* (VS VII. 21)[1].

1. Cp. ŚB IV. 2.5.6-7.

सर्वेषु॥३७॥

37. In all (the Soma-pressings, he bespeaks the praise-singing in this manner itself i.e. by giving two stalks of grass).

अतृणो वा॥३८॥

38. Or, (he may bespeak) without (giving any) stalks of grass.[1]

1. ŚB IV. 2.5.6-7 no mention of the bespeaking *by giving two stalks of grass to Prastotṛ* is made.

IX. 7.

कुशमुष्टिं वा॥१॥

1. Or (he may bespeak the praise-singing while giving) a bunch of Kuśa-grass.

प्रत्यङ्मुखा उपविशतः पुरस्तात्॥२॥

2. (The Adhvaryu and the Pratiprasthātṛ) sit with their faces to the west, in front (of the chanters)[1].

1. The Udgātṛ sits with his face to the North, the Prastotṛ, to the west and the Pratihartṛ to the south.

दक्षिणो यजमानः॥३॥

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3. The sacrificer (sits) to the south (of the Adhvaryu and Pratiprasthātṛ).

स्तूयमान उन्नेताधवनीयं पवित्रमन्तर्धाय पूतभृत्यासिञ्चति।।४।।

4. While the (Pavanāna-stotra) is being sung, the Unnetṛ, having held the strainer in between, pours the (Soma-juice from the) Ādhavanīya into the Pūtabhṛt (through the strainer).

स्तोत्रान्ते प्रेष्यत्यग्नीदग्नीन्विहर बर्हि स्तृणीहि पुरोडाशाँ३ अलङ्कुरु प्रतिप्रस्थातः पशुनेहीति (४.२.५.११)।।५।।

5. At the end of the (Pavamāna)-praise-singing (the Adhvaryu) summons "O Agnīdh, divide the fires; spread the sacrificial grass; embelish the sacrificial breads; O Pratiprasthātṛ come with the victim.[1]"

1. Cp. ŚB IV. 2.5.11.

यथान्युप्तं धिष्ण्येष्वाग्नीध्रादङ्गारान्निवपति।।६।।

6. The Agnīdh (-priest) throws down the coals (taken) from the Āgnīdhrīya-fire (-hearth) into the Dhiṣṇyas in the same order in which they (=Dhiṣṇyas) were prepared[1].

1. For the order in which the Dhiṣṇyas were prepared, see VIII. 6.15ff.

अनु पृष्ठ्यां बर्हि स्तृणाति।।७।।

7. (The Agnīdh-priest) spreads sacrificial grass along the spinal line (*pṛṣṭhyā*).

आश्विनं गृह्णात्यन्वारब्धे वा या वामिति (७.११)।।८।।

8. (The Adhvaryu) scoops the Āśvina (-cup) either while being held (by the sacrificer) from behind (or not), with *yā vām...* (VS VII. 11)[1].

1. Cp. ŚB IV. 1.5. 17; 2.5.12.

ग्रहानवेक्षयति यथागृहीतमवकाशान्वाचयन्प्राणाय म इति (७.२७) प्रतिमन्त्रम्।।९।।

9. He makes (the sacrificer) look at the cups in the same order in which they were scooped, while making him

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recite the Avakāśa (= Looking) formulae each (cup) with one of the formulae (in sequence), beginning with *prāṇāya me* (VS VII. 27-29)[1].

1. Cp. ŚB IV. 5.6.1-4.

उपांशुसवनं द्वितीयम्॥१०॥

10. (He makes the sacrificer look at) the Upāṁśusavana (-stone)[1] second (in the order).

1. Sūtra 9 mentions only the cups at which the sacrificer has to look. But in this Sūtra Upāṁśusavana-stone is mentioned and the sactificer looks at it also. Its order is second. For this Sūtra cp. ŚB IV. 5.6.2.

आश्विनं षष्ठम्॥११॥

11. (He makes the sacrificer look at) the Āśvina (cup) sixth in order.

1. in the order of scooping this cup is tenth. But in the order of looking at, it is the sixth item. For this Sūtra cp. ŚB IV. 5.6.2.

शुक्रामन्थिनौ युगपत्॥१२॥

12. (He makes the sacrificer look at) the Śukra and Manthin simulataneously[1].

1. Thus although they are two, they are not looked at one after another, but jointly. For this Sūtra cp. ŚB IV. 5.6.2.

पूतभृदाधवनीयौ च विश्वाभ्यो म इति (७.२८)॥१३॥

13. And the Pūtabhṛt, and Ādhavanīya[1] (also he makes the sacrificer look at simultaneously) with *viśvābhyo me...* (VS VII. 28)[2].

1. These are troughs and not cups.
2. Cp. ŚB IV. 5.6.3.

कोऽसीति (७.२९) द्रोणकलशम्॥१४॥

14. (He makes the sacrificer look at) the Droṇakalaśa[1] with *kosi...* (VS VII. 29)[2].

1. This is also a trough and not a cup.
2. Cp. ŚB IV. 5.6.4.

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भूर्भुवः स्वरिति (७.२९) जपति॥१५॥

15. The sacrificer mutters *bhūḥ bhuvaḥ svaḥ*... (VS VII. 29)[1].

1. Cp. ŚB IV. 5.6.4.

ज्ञातप्रियानूचानानवकाशयेत्॥१६॥

16. (The Adhvaryu) should make (only those) who are known to him (as pure in descent etc.) or are dear to him or who are learned (in the sacred lore) to look at (the Soma-cups etc. and utter the Avakāśa formulae)[1].

1. Cp. ŚB IV. 5.6.5.

IX. 8

ध्रुवगोपं कृत्वा परिव्ययणादि करोति रशनामुदुह्य पूर्वाम्॥१॥

1. Having made the provision for the protection of the Dhruva-(cup), (the Adhvaryu) performs (the rites) beginning with the girdling[1], having turned up the earlier (girdle)[2].

1. See VI. 3.14ff.
2. with which the post was girdled at the time of animal-sacrifice to Agni and Soma.

आग्नेयोऽग्निष्टोमे सवनीयः पशुः॥२॥

2. In the Agniṣṭoma (-sacrifice) the animal connected with the Soma-pressing (Savanīya), should be dedicated to Agni[1].

1. Cp. ŚB IV. 2.5.4.14.

ऐन्द्राग्नश्चोक्थ्ये द्वितीयः॥३॥ ऐन्द्रो वृष्णिः षोडशिनि तृतीयः॥४॥ सरस्वत्यै चतुर्थोऽतिरात्रे॥५॥ मेषी वा॥६॥

3-6. And in the Ukthya (the animal) dedicated to Indra-Agni (should be a Savanīya - animal in addition to the above); in the Ṣoḍaśin (-sacrifice), a ram to Indra as the third; in the Atirātra (-sacrifice), an animal to Sarasvatī as the fourth or a ewe (as the fourth)[1].

1. Cp. ŚB IV. 2.5.14; IV. 6.3.3.

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एतत्स्तोमायनम्।।७।।

7. This[1] (is called) Stomāyana[2].

1. viz. either one or more of the above mentioned or four animals.
2. viz. manner of performing an animal-sacrifice according to a Stoma (=praise-singing). This has been explained in details in ŚB IV. 6.3.3.

होतृनामग्रहणान्तं कृत्वेतरांश्चाश्राव्याश्राव्य प्रवृणीते यथालिङ्गम्।।८।।

8. Having performed the rites upto the taking (=uttering) the names of the Hotṛ[1] he selects the other (priests) after having each time uttered the Āśrāvaṇa, (with the formula) according to the characteristic words (in that formula indicating that priest).

1. See III. 2.12.

अश्विनाध्वर्यू आध्वर्यवात्।।९।। मित्रावरुणौ प्रशास्तारौ प्राशास्त्रात्।।१०।। इन्द्रो ब्रह्मा ब्राह्मणादिति ब्राह्मणाछंसिनम्।।११।। मरुतः पोत्रात्।।१२।। ग्रावो नेष्ट्रात्।।१३।। अग्निरागीध्रात्।।१४।। अग्निर्हि दैवीनामिति यजमानम्।।१५।।

9-15. (He selects the Adhvaryu and Pratiprasthātṛ with), "The two Aśvins, the Adhvaryus by their office of Adhvaryu"; (the Maitrāvaruṇa i.e. Praśāstṛ) with "Mitra and Varuṇa the Praśāstṛs by their office of Praśāstṛ"; (the Potṛ) with "The Maruts by their office of the Potṛ"; (the Neṣṭṛ) with "The divine women by the office of Neṣṭṛ"; the Āgnīdhra with, "Agni by the office of Āgnīdhra"; (and the sacrificer with *agnir ha daivīnām...* (ŚB IV. 7.4.10).

यथाप्रवृतं प्रवृतहोमौ जुह्वति जुष्टो वाचे भूयासं जुष्टो वाचस्पतये देवि वाग्यत्ते वाचो मधुमत्तमं जुष्टतमं तस्मिन्मा धाः स्वाहा सरस्वत्या इति।।१६।। पावका न इति (२०.८४) द्वितीयाम्।।१७।।

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17. They (= the priests and the sacrificer) make the Pravṛta (-libations) (of ghee) in the same order in which they were selected, first with *juṣṭo vāce...*[1] and the second with *pāvakā naḥ...* (VS XX 84)[2].

1. Cp. TS III. 1.10. 1 etc. 2. Cp. GB II. 5.2.

वपार्माजनान्तं कृत्वा सयजमाना धिष्ण्यानुपतिष्ठन्ते विभूरसीति (५.३१) प्रतिमन्त्रम्॥१८॥

18. Having performed the rites ending with the cleansing (themselves done by the priests etc., after the offering) of omentum[1], (the priests) along with the sacrificer, stand worshipping near the Dhiṣṇyas (fire-hearths), each (fire-hearth) with one of the formulae (in sequence) beginning with *vibhūrasi...*(VS V. 31).

1. See VI. 6.28.

उत्करान्तं कृत्वा वागसीति (५.३३) सदोऽभिमर्शनम्॥१९॥ ऋतस्य द्वाराविति (५.३३) द्वार्ये॥२०॥

19-20. Having performed (the rites) ending with the (assigning) the rubbish-heap[1], he touches the Sadas with *vāgasi...* (VS V. 33), and the two (posts) near the door with *ṛtasya dvārau...*(VS V. 33).

1. See VII. 6. 24.

अभिमन्त्रणमुत्तरैः॥२१॥

21. With the further (formulae) he addresses.

अध्वनामध्वपत इति (५.३३) सूर्यम्॥२२॥

22. With *adhvanāmadhvapate...* (VS V. 33) (he addresses) the sun.

मित्रस्य मेत्यृत्विजः (५.३४)॥२३॥

23. With *mitrasya mā...*(VS V. 34) (the Sacrificer addresses) the priests.

अग्न्यः सगरा इति (५.३४) धिष्ण्यान्॥२४॥

24. (The Adhvaryu addresses) the Dhiṣṇyas with *agnayaḥ sagarāḥ...*(VS V. 34).

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एतत्सर्पणम्॥२५॥

25. This (rite is called) Sarpaṇa (Creeping).

1. The rite described in Sūtras 18-24.

IX. 9.

सदोऽभिमर्शनादि वोत्तरयोः सवनयोः॥१॥

1. In the two further Soma-pressings[1] (the Sarpaṇa-rite) begins either with the touching of the Sadas (or with the standing near the Dhiṣṇyas, worshipping them).

1. The midday and the third.

पुरोडाशैश्चरति॥२॥

2. The Adhvaryu performs (the ritual) with the sacrificial bread etc.[1]

1. viz. the sacrificial bread for Indra, parched grains for Haris, Karambha for Pūṣan, curds for Sarasvatī and milk-mees for Mitrāvaruṇau (see IX. 1. 15-19).

एकं प्रदानम्॥३॥

3. The offering (of these oblations should be) one.

एकपात्र्यामासाद्य॥४॥ मध्ये पुरोडाशः पुरस्ताद्धानाः प्रतिदिशमितराणि यथासंख्यं प्रदक्षिणम्॥५॥ प्रातः प्रातःसवस्येन्द्राय पुरोडाशानामनुवाचयति॥६॥

4-6. Having placed (the oblation-materials) in one single vessel (*pātrī*) thus the bread in the middle, to the east of it the parched grains, and the other (oblation-materials) respectively[1] in a clockwiss manner—(the Adhvaryu) makes (the Maitrāvaruṇa) to recite the invitatory verse of the sacrificial bread etc. at the morrow's morning-pressing for Indra.

1. Thus the Karambha should be to the right side of the parched grains, the curds to the right side of the Karambha, and the milk mess to the right side of the curds. For this Sūtra cp. ŚB IV. 2.3.22.

आश्राव्याह प्रातः प्रातःसवस्येन्द्राय पुरोडाशान्प्रस्थितान्प्रेष्येति॥७॥

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7. After having made the Āgnīdhra to say *astu śrauṣaṭ*, he says to the Maitrāvaruṇa, "Summon (the Hotṛ for reciting the offering-verse) of the sacrificial bread etc. at the morrow's morning-pressing, brought forward for Indra."

एवं यथासवनमनुवाचनप्रैषौ॥८॥

8. Making (the Maitrāvaruṇa) to recite the invitatory-verse and (making him to give) summon (to the Hotṛ to recite the offering-verse are to be done) in the same manner (but) in accordance with the pressing.[1]

1. Thus the word indicating the pressing should be mentioned in accordance to it viz. morning, mid-day or third.

उपभृति चावद्यति॥९॥ पशुपुरोडाशवदुभयम्॥१०॥ हुत्वा होतृधिष्ण्ये पुरोडाशान्निदधाति॥११॥

9-11. And (then) he cuts (a portion of the oblation-substance) into the Upabhṛt (-ladle) in the same manner as that of the animal-sacrificial bread[1]. Having offered both[2], he lays down the sacrificial bread etc. on the Hotṛ's fire-hearth.

1. See VI. 7.20.
2. viz. the principal offering and the Sviṣṭakṛt-offering.

निरवत्तां वेडाम्॥१२॥

12. Or, rather, he lays down (only) the fully cut[1] Iḍā (on the Hotṛ's hearth).

1. i.e. after having cut the Prāśitra, Iḍā, and the six cuttings (for all these see III. 4.1-7), he lays down only the Iḍā-portion on the Hotṛ's hearth.

द्विदेवत्यैश्चरति॥१३॥

13. Then he proceeds with the Dvidevatya (-cups)[1].

1. viz. The Aindravayāva, Maitrāvaruṇa and Āśvina.

वायव इन्द्रवायुभ्यामनुवाचयति॥१४॥

14. (The Adhvaryu) makes (the Maitrāvaruṇa) to recite the invitatory-verse for Vāyu and Indra-Vāyu.

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प्रतिप्रस्थातादित्यपात्रेण द्रोणकलशादुपयामगृहीतोऽसीति (८. १) गृहीत्वा-गृहीत्वा द्विदेवत्याननु जुहोत्युत्तरार्धे॥१५॥

15. Each time having scooped from the Droṇakalaśa by means of the Āditya-cup with *upayāmagṛhīto'si* (VS VIII.I), the Pratiprasthātṛ makes a libation into the northern part (of the fire) after (each of) the Dvidevatya (-cup)s (has been offered) (by the Adhvaryu)[1].

1. Cp. ŚB IV. 3.5.7.

अनुवषट्कृतेऽपि॥१६॥

16. (When he offers the libation) after the subsequent - Vaṣaṭ-call, (then) also (he makes a libation in the northern part of the fire).

आश्रुतप्रत्याश्रुतप्रैषाश्च समत्वात्॥१७॥

17. (In connection with the libation after the subsequent-vaṣaṭ-call also, there should be) be summons viz. *āśrāvaya* and *astu śrauṣaṭ*, because of the similarity.[1]

1. of the libation connected with the first Vaṣaṭ-call with that connected with the Subsequent Vaṣaṭ-call. (This view is refuted in the next Sūtra.)

नानन्तर्यात्॥१८॥

18. No (there should not be the summons viz. *āśrāvaya* and *astu śrauṣaṭ* in connection with the subsequent Vaṣaṭ-call) because of the immediateness.

1. Thus there is no intervention between the first Vaṣaṭ-call and the subsequent-Vaṣaṭ-call. So the summons viz, *āśrāvaya* and *astu śrāuṣaṭ* should not be repeated.

स्यादविरोधात्॥१९॥

19. There would have been (the summons *āśṛāvaya* and *astu śrauṣaṭ*) (if there would) not have been contrast.

1. Thus the subsequent Vaṣaṭ-call immediately follows the first. So the immediateness is in contrast with the repetition of the summons. If there would not have been this contrast, the summons could have been repeated. But this is not the case.

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शेषं-शेषमादित्यस्थाल्यामासिञ्चत्यादित्येभ्यस्त्वेति (८.१) ॥२०॥

20. Each time (the Pratiprasthātṛ) pours the remnant (Soma) into the Āditya (-pot) with *ādityebhyastvā*...(VS VIII. 1)[1].

1. Cp. ŚB IV. 3.5.6.

समासिच्य तेनापिदधाति विष्णो उरुगायेति (८.१)॥२१॥

21. Having poured (for the third time), he covers (the Āditya-pot) with it (=Āditya - pot), with *viṣṇo urugāya*... (VS VIII. 1)[1].

1. Cp. ŚB IV. 3.5.8.

उन्नीयमानेभ्योऽनुवाचयति॥२२॥

22. He makes (the Maitrāvaruṇa) to recite the invitatory-verse for (the Soma-juices) being filled in.

चमसेषून्नयति नवस्वपरेणोत्तरवेदिं निधाय॥२३॥

23. (Then the Unnetṛ) fills (Soma-juice), in the nine goblets, after having kept them to the west of the Uttaravedi.

शुक्रादुपास्तरणाभिघारणे॥२४॥

24. (At the time of filling the goblets), the underlayer and basting upon are to be made from the "pure (Soma out of the Droṇakalaśa)."

होतृचमसे प्रथमम्॥२५॥

25. (He should fill) in the Hotṛ's goblet, first.

IX. 10.

शुक्रामन्थिभ्यां चरतः॥१॥ शुक्रेणाध्वर्युर्मन्थिना प्रतिप्रस्थाता॥२॥

1-2. They proceed with the Śukra and Manthin (cups)—the Adhvaryu with the Śukra and the Pratiprasthātṛ with the Manthin.

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प्रोक्षिताप्रोक्षितौ यूपशकलावादाय।।३।। अपिधानं प्रोक्षिताभ्याम्।।४।।

3-4. Having taken a sprinkled and an unsprinkled splinter of the sacrificial post, (the Adhvaryu and the Pratiprasthātṛ) cover (their respective cups) by means of the sprinkled (splinter)[1]s.

1. Cp. ŚB IV. 2.1.13.

अपमार्जनमप्रोक्षिताभ्यामपमृष्टः शण्ड (७.१२) इत्यध्वर्युरपमृष्टो मर्क इति (७.१७) प्रतिप्रस्थाता।।५।।

5. (Each of them) wipes away (his respective cup) by the unsprinkled (splinter)—the Adhvaryu with *apamṛṣṭaḥ śaṇḍaḥ* (VS VII. 12) (and) the Pratiprasthātṛ with *apamṛṣṭo markaḥ* (VS VII. 17)[1].

1. Cp. ŚB IV. 2.1.14.

देवास्त्वेति (७.१२ १७) निष्क्रामतो यथालिङ्गम्।।६।।

6. They go out (of the Havirdhāna-shed) uttering *devāstvā*... (VS VII. 12; 17), (each uttering the formula) in accordance with the characteristic (word for his respective cup)[1].

1. Cp. ŚB IV. 2.1.14.

अपरेणोत्तरवेदिमरत्नी संधायोत्तरवेदिश्रोण्योर्निधत्तोऽविसृजन्तौ दक्षिणस्यामध्वर्युरुत्तरस्यां प्रतिप्रस्थातानाधृष्टासीति (७.१२; १७)।।७।।

7. In the west of the Uttaravedi, having joined their (right) elbows, without leaving their hold (on the cups), they keep down (the cups in their hands) on the hips of the Uttaravedi;—the Adhvaryu on the southern (hip)[1] and the Pratiprasthātṛ on the northern (hip)[2]—with *anādhṛṣṭāsi*... (VS VII. 12; 17)[3].

1. South-western part. 2. north-western part.
3. Cp. ŚB IV. 2.1.15.

सुवीर इति (७.१३) दक्षिणं यूपदेशं गच्छत्यध्वर्युः।।८।। सुप्रजा इति (७.१८) प्रतिप्रस्थातोत्तरम्।।९।।

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8-9. With *suvīraḥ*...(VS VII. 13) the Adhvaryu goes to the southern side of the sacrificial post; with the *suprajāḥ*... (VS VII. 18) the Pratiprasthātṛ (goes) to the northern side (of the sacrificial post)[1].

1. Cp. ŚB IV. 2.1.16-17.

अपरेण यूपमरत्नी संधत्तः संजग्मान इति (७.१३; १८) यथालिङ्गम्॥१०॥

10. Behind (=to the west side of) the sacrificial post, (they) join their elbows with *saṅjagmānaḥ*...(VS VII. 13; 18) (each one uttering the formula) in accordance with the characteristic (word for his respective cup)[1].

1. Cp. ŚB IV. 2.1.19.

पूर्वेणाशक्तौ॥११॥

11. (If they are) unable (to join their elbows behind the sacrificial post they join) in front (i.e. to the east-side) (of the sacrificial post)[1].

1. Cp. ŚB IV. 2.1.19.

अप्रोक्षितौ निरस्यतो निरस्तः शण्ड (७.१३) इत्यध्वर्युर्निरस्तो मर्क इति (७.१८) प्रतिप्रस्थाता॥१२॥

12. They throw the unsprinkled (splinters)—with *nirastaḥ śaṇḍaḥ* (VS VII. 13) the Adhvaryu, (and) with *nirastaḥ markaḥ* (VS VII. 18) the Pratiprasthātṛ[1].

1. Cp. ŚB IV. 2.1.20.

आहवनीये प्रोक्षितौ प्रास्यतः शुक्रस्याधिष्ठानमित्यध्वर्युर्मन्थिन इति (७.१३; १८) प्रतिप्रस्थाता॥१३॥

13. They throw the sprinkled splinters into the Āhavanīya—with *śukrasyādhiṣṭhānam*... (VS VII. 13) the Adhvaryu, (and) with *manthinaḥ*...(VS VII. 18) the Pratiprasthātṛ[1].

1. Cp. ŚB IV. 2.1.21.

अच्छिन्नस्येति (७.१४) जपित्वाश्राव्याह प्रातः प्रातःसवस्य शुक्रवतो मधुश्चुत इन्द्राय सोमान्प्रस्थितान्प्रेष्येति॥१४॥

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14. After (the sacrificer) has muttered *acchinnasya...* (VS VII. 14), the Adhvaryu, after having made (the Āgnīdhra) to say *astu śrauṣaṭ* says (= summons) the Maitrāvaruṇa, "Summon, (the Hotṛ to recite the offering-verse) of the Soma-draughts brought forwards, the pure, sweet-flowing, for Indra, at the morrow's morning-pressing."[1]

1. Cp. ŚB IV. 2.1.23.

IX. 11.

ऽभयतोयूपं प्रत्यङ्मुखौ जुहुतः सा प्रथमेत्यध्वर्युः प्रथमं तमनु प्रतिप्रस्थाता॥१॥

1. (The Adhvaryu and Pratiprasthātṛ) standing on both the sides of the sacrificial post, with their faces to the west, make the libations (of Soma from the Śukra and Manthin-cups)—first the Adhvaryu with *sā prathamā...* (VS VII. 14-15) and then the Pratiprasthātṛ (with the same formula)[1].

1. Cp. ŚB IV. 2.1.25; 27.

चमसाध्वर्यवश्च॥२॥

2. And the Camasādhvaryus (also make libations).

प्रेष्यति च प्रैतु होतुश्चमसः प्र ब्रह्मणां प्रोद्गातृणां प्र यजमानस्य प्र यन्तु सदस्यानां होत्राणां चमसाध्वर्यव उपावर्तध्वं शुक्रस्याभ्युन्नयध्वमिति (४.२.१.२९)॥३॥

3. And (then the Adhvaryu) gives summon, "Let the Hotṛ's goblet advance; let the Brahman's, let the Udgātṛ's, let the sacrificer's; let (the goblets) of the Hotrakas[1] in Sadas advance; O Camasādhvaryus approach and fill up (the goblets) with "pure (Soma)."[2]

1. viz. of the Maitrāvaruṇa, Brāhmaṇācchaṁsin, Potṛ, Neṣṭṛ, and Āgnīdhra. No goblet of Acchāvāka, although he is a Hotraka, in the morning-pressing.
2. i.e. the Soma in the Droṇakalaśa. For this Sūtra cp. ŚB IV. 2.1.29.

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आगम्य प्रतिप्रस्थाता शेषं शुक्रपात्रेऽवनयति।।४।।

4. Having come back (from the front of the Uttaravedi, to behind it), the Pratiprasthātṛ pours the remnant (Soma from the Manthin-cup) into the Śukra-cup[1].

1. Cp. ŚB IV. 2.1.29.

तं स होतृचमसे।।५।।

5. He (the Adhvaryu) (pours) it into the Hotṛ's goblet.

1. Cp. ŚB IV. 2.1.29.

पञ्चसून्नयन्ति।।६।।

6. They (= Camasādhvaryus) fill (the Soma from the Droṇakalaśa) into five (goblets)[1].

1. Cp. ŚB IV. 2.1.31.

तानाश्राव्याश्राव्य प्रेष्यति नामग्राहं यज-यजेति प्रशास्त्रादीन्।।७।।

7. Having each time made (the Āgnīdhra) utter *astu śrauṣat,* (the Adhvaryu) summons each of the Praśāstṛ (= Maitrāvaruṇa) etc. having taken (his) name, "Recite the offering-verse."

1. viz. Praśāstṛ, Brāhmaṇācchaṁsin, Potṛ, Neṣṭṛ and Āgnīdhra. The Adhvaryu says, "O Praśāstṛ, recite the offering verse etc. For the manner of taking the name of the Brāhmaṇācchaṁsin, see the next sūtra.

ब्रह्मन्यजेति ब्राह्मणाच्छंसिनम्।।८।।

8. (The Adhvaryu summons) the Brāhmaṇācchaṁsin, "O Brahman, recite the offering-verse."

प्रथमां हुत्वोत्तमं वा तृम्पन्त्विति (७.१५) जपति।।९।।

9. After either the libation (of) the first (goblet) or the last is made, (the Adhvaryu) mutters *tṛmpantu...*(VS VII. 15)[1].

1. Cp. ŚB IV. 2.1.33.

होतारं प्रत्यङ्प्रसीदत्ययाडग्नीदिति (७.५४)।।१०।।

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10. The Adhvaryu sits near the Hotṛ with his face to the west, with *ayāḍagnīt* (VS VII. 15)[1].

1. Cp. ŚB IV. 2.1.33.

द्विदेवत्यान्भक्षयति॥११॥

11. He[1] consumes the (remnants of) the Dvidevatya (-scoops).

1. The Adhvaryu.

पूर्वः प्रथमचोदनात्॥१२॥

12. (He consumes the first, because the prescription (about his consuming is) the first.

1. See ŚB IX. 5.1.11 where it is said that after offering the Soma, he consumes, so it is he (= the Adhvaryu) who should consume the first.

होमाभिषवकारी भक्षयेदिति श्रुतेः॥१३॥

13. (And) because there is a sacred text implying that he who makes the libation and the pressing (of Soma) should consume (the Soma),[1] (the Adhvaryu has the right of consuming Soma).[2]

1. See ŚB IX. 5.1.10.
2. The view mentined in Sūtras 11-12 is refuted in the next Sūtras and then the refutation is also refuted and the original view is established.

होता वा वचनमन्त्रवर्णकारणेभ्यः॥१४॥

14. Or, rather, the Hotṛ (should consume the first) because of the statement (to that effect)[1], because of the letters in the Mantra implying that[2], and because of the reason.[3]

1. It is said in AB III. 32 that one who utters the Vaṣaṭ-call (the Hotṛ), should consume the Soma first.
2. In ṚV X. 94. 2. (i.e. in a Mantra) it is implied that the Hotṛ consumes the first.
3. Since the libation is made *after* the Vaṣaṭ-call, and *after* the Vaṣaṭ-call, the consuming takes place, it is the Vaṣaṭ-call which makes the consuming possible. So it would be befitting that the Hotṛ who utters the Vaṣaṭ-call and

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thus makes the libation and subsequently the consuming possible, should be the first to consume.

This view is refuted to in the following three Sūtras.

नाऽध्वर्युः समभिव्याहारात्॥१५॥

15. No. (the Hotṛ should not consume the first; rather), the Adhvaryu (should consume the first), because of the joint mention.[1]

1. Thus ŚB IX. 5.1.10, it is said that the Adhvaryu, after having pressed Soma, makes a libation of it into the fire and then consumes it. So the libation-making and consuming are mentioned together. So it follows that it is the Adhvaryu who should be the first to consume.

मन्त्राणां चाविधानात्॥१६॥

16. And (moreover), the Mantras are not preecriptions[1].

1. See Sūtra 14. n. 2 where the authority of a Mantra (viz. ṚV X. 94. 2) is refered to. In the present Sūtra it is implied that only the sentences from the Brāhmaṇa - texts can be prescriptions. Mantras accompany the ritual acts but do not prescribe them.

कारणस्य च समत्वात्॥१७॥

17. And the reason[1] is common (to both).

1. See Sūtra 14 n.3. ŚB I. 7.2.12 it is said that the Adhvaryu may make a libation either simultaneously with the Vaṣaṭ-call or *after* the Vaṣaṭ-call. So there is an equal reason for the Adhvaryu as well for the Hotṛ. So the Argument based on the "reason" is not decisive.

ऐन्द्रवायवं प्रतिगृह्णात्यैतु वसुः पुरुवसुरिति॥१८॥

18. (The Adhvaryu) takes the Aindravāyava (-cup) (from the Hotṛ) with *aitu vasuḥ puruvasuḥ.*

होतृवद्भक्षणं वाग्देवी जुषाणा सोमस्य तृप्यतु सह प्राणेन स्वाहेति॥१९॥

19. He consumes (the Soma) in the same manner as the Hotṛ does[1] with *vāgdevī*...(VS VIII. 37).

1. See Āśvalāyanaśrauta-sūtra V. 6.1ff.

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एवं सर्वत्र सोमानां भक्षणम्॥२०॥

20. Everywhere the consuming of Soma is to be done in the same manner[1].

1. viz. with the same formula.

वचनादन्यत्॥२१॥

21. In another manner[1], (only) when there is a statement (to that effect.)

1. with another formula.

भक्षे हि मेति वा यथालिङ्गम्॥२२॥

22. Or with *bhakṣe hi me....* (TS III. 2.5.1.), in accordance with the characteristic words.

एवमितरौ प्रतिमन्त्रमैतु वसुर्विदद्वसुरैतु वसुः संयद्वसुरिति॥२३॥

23. In the same manner (he consumes the Maitrāvaruṇa's scoop and the Āśvina-scoop, after having taken them from the Hotṛ) with *aitu vasuḥ vidadvasuḥ* and *aitu vasuḥ saṁyadvasuḥ* (respectively).

शेषं-शेषं होतृचमसेऽवनयति॥२४॥

24. Each time, he pores the remnant (Soma) into the Hotṛ's goblet.

पुरोडाशमात्रामैन्द्रवायवे प्रास्यति॥२५॥ पयस्यां मैत्रावरुणे॥२६॥ आश्विने धानाः॥२७॥

25-27. He throws a small part of the sacrificial bread into the Aindravāyava-cup; (of) the milk-mess into the Maitrāvaruṇa-cup (and of) the parched grains into the Āśvina cup.

तानि प्रतिप्रस्थाता दक्षिणस्य हविर्धानस्योत्तरे वर्त्मनि निदधाति॥२८॥

28. The Pratiprasthātṛ lays down them (= the three cups) on the northern track of the southern Havirdhāna-cart.

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इडामादधाति॥२९॥

29. (The Adhvaryu) places the Iḍā (-portion).

चमसांश्चोद्यच्छन्ति॥३०॥

30. (The Camasādhvaryus) lift up the goblets.

IX. 12.

मार्जिते वाजिनेन चरन्ति सूक्तवाकशंयोर्वाकयोरन्यार्थत्वात्॥१॥

After (the priests) have cleansed (themselves, after partaking the Iḍā)[1] they proceed with the whey (*vājina*), because the Sūktavaka and Śaṁyuvāka (-rites) are meant for (i.e. are parts of) something else[2].

1. See III. 4.24. 2. viz. the animal-sacrifice.

यथोक्तं वाऽप्रसङ्गात्॥२॥

2. Or, rather, they may proceed with it in accordance with what has been said, for there is no occasion.

होतृचमसेन सोमं भक्षयतः॥३॥

3. (The Adhvaryu and Pratiprasthātṛ) consume Soma by means of the Hotṛ's goblet.

हिन्व मे गात्राणि हरिवः शिवो मे सप्त ऋषीनुपतिष्ठस्वोर्ध्वं मे नाभेः सीद मा मेऽवाङ्नाभिमतिगा इति गात्राणि संस्पृशन्ते॥४॥

4. The consumers of Soma touch their own limbs with *hinva me...* (Cp. TS III. 2.5.3.).

आप्यायस्वेति (१२.११२-११३) द्वाभ्यां चमसानालभन्ते॥५॥

5. With two formulae beginning with *āpyāyasva...* (VS XII. 112-113) (the consumers) touch their respective goblets.

सोमं वासिञ्चन्ति मन्त्रेणासम्भवात्॥६॥

6. Or, they pour Soma (into the goblets) because it is not possible (to make the Soma swell) by (simply

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uttering) the formula (in which Soma is prayed to be swelled).

असर्वभक्षांस्तान्दक्षिणस्य हविर्धानस्य पश्चादक्षं निदधति चमसानधः॥७॥

7. (The Camasādhvaryus then) lay those goblets not-completely-consumed, to the west of the axle of the southern Havirdhāna (-cart).

ते नाराशंसा आ वैश्वदेवात्॥८॥

8. They are (called) the Nārāśaṁsas up to the (scooping of the) Vaiśvadeva (-scoop)[1].

1. for this See IX.14.1.

पुरोडाशशकलमादाय समुपहूताः स्म इत्युक्त्वोत्तिष्ठति॥९॥

9. Having taken a piece of the sacrificial bread (then) having uttered, "We have invoked mutually," he stands up[1].

1. Cp. ŚB IV. 3.1.1.

अच्छावाकायैनत्प्रयच्छन्नाहावाक वदस्व यत्ते वाद्यमिति॥१०॥

10. While giving it to the Acchāvāka he says, "O Acchāvāka, say what you have to say."[1]

1. Then the Acchāvāka recites ṚV V. 25.1

उपो अस्मानिति ब्रुवति होतारमाहोपहवमयं ब्राह्मण इच्छते तं होतरुपह्वयस्वेति॥११॥

11. While (the Acchavāka) is saying, "(Ye Brāhmaṇas) invite us (=Brāhmaṇas) (also)", (the Adhvaryu) says to the Hotṛ, "This Brāhmaṇa desires an invitation; invite him, O Hotṛ".

उपहूत उन्नीयमानायानुवाचयति॥९॥

12. When (the Hotṛ) has invited (the Acchāvāka), (the Adhvaryu) makes (the Acchāvāka) recite for (the Soma) being filled up.

अच्छावाकचमसमुन्नयति॥१३॥

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13. (The Camasādhvaryu = goblet-bearer of the Acchāvāka) fills up the goblet of the Acchāvāka.

होत्राचमसवत्सर्वमा निधानात्कृत्वा॥१४॥

14. Having performed all the ritual upto the laying down[1] (of the Acchāvāka's goblet), in the same manner[2] as that of the Hotraka's goblets, (the Adhvaryu performs the further things).

1. See IX. 12.7. 2. See IX. 11.7ff.

पूर्वश्चाग्नीध्रादतः॥१५॥

15. Henceforth, (the Acchāvāka's goblet ranks) before the Āgnīdhra's (goblet).

आग्नीध्रे हविर्यज्ञर्त्विज इडां प्राश्नन्ति॥१६॥

16. The priests who have taken part in the sacrifice of the bread, eat the Iḍā in the Āgnīdhra's (shed).

पत्नी चान्यच्छालायाम्॥१७॥

17. And the sacrificer's wife eats somthing else, in her shed.

उपविष्टेऽच्छावाके॥१८॥ ऋतुग्रहैश्चरतः॥१॥

18-1. IX. 13.1. After the Acchāvāka is seated, (the Adhvaryu and Pratiprasthātṛ) proceed with the Ṛtu (-cups)[1].

1. Cp. ŚB IV. 3.1ff.

IX. 13.

द्रोणकलशादुपयामगृहीतोऽसि मधवे त्वेति (७.३०) द्वादश प्रतिमन्त्रम्॥२॥

2. (They scoop) twelve (cups) from the Droṇakalaśa (-trough), each with one of the formulae (in sequence) beginning with *upayāmagṛhītosi madhave tvā* (VS VII. 30)[1].

1. Cp. ŚB IV. 3.1.6ff.

अध्वर्योः पूर्वः पूर्वो मन्त्रः॥३॥ उत्तर उत्तरः प्रतिप्रस्थातुः॥४॥

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3-4. (Out of the six pairs of the formulae) each first formula is of the Adhvaryu (and) each second of the Pratiprasthātṛ[1].

1. Cp. ŚB IV. 3.1.14ff.

युगपत्प्रथमौ गृह्णीतः॥५॥ उत्तमौ च॥६॥

5-6. They scoop the first two (Ṛtu-cups) simultaneously; and also the last two.

व्यत्यासं मध्ये॥७॥

7. In between, (they scoop) alternately.[1]

1. See ŚB IV. 3.1.9.

प्रचरणं च सर्वेषाम्॥८॥

8. And the procedure (of offering) all (the Ṛtu-cups) (is alternate).

निष्क्रामत्येकः प्रविशतीतरः॥९॥

9. At a time, one goes out (of the Havirdhāna-shed) (and) the other enters (it).

उत्तर-उत्तरः प्रतिप्रस्थातापरकालत्वात्॥१०॥

10. Each time (of scooping and of offering) the Pratiprasthātṛ (should be) in the north (of the Adhvaryu) and later in time (than that of the Adhvaryu).

उभयतोऽध्वर्युं पात्रेण परिप्रगृह्णाति॥११॥

11. (The Pratiprasthātṛ) encircles the Adhvaryu on both the times by means of his cup.[1]

1. Thus at the time when the Adhvaryu is entering and coming out of the shed, the Pratiprasthātṛ passes by the Adhvaryu in the north side and encircles him by passing his arms round him and holding his cup south of him.

सर्वहुताः प्रागुत्तमाभ्याम्॥१२॥

12. Up to (i.e. except) the last two (cups), (the other cups) are offerd all at once.

ऋतुनेति षट् प्रेष्यतः॥१३॥

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13. They give summon (to the Maitrāvaruṇa, using the word) *rūtunā* (=with the season)[1].

1. Cp. ŚB IV. 3.1.10-12.

ऋतुभिरिति चतुरः पात्रमुखे विपर्यस्य॥१४॥

14. Four times (they give summon to the Maitrāvaruṇa by using the werd *ṛtubhiḥ* (with the seasons) after having turned round the mouths of the cups.[1]

1. These cups have two mouths: See IX. 2.13. For this Sūtra cp. ŚB IV. 3.1.13.

षडवदुत्तमौ॥१५॥

15. (These summons for) the last two (Ṛtu-cups should be) in the same manner as that for the six (Ṛtu-cups)[1].

1. i.e. with the word *ṛtunā* see 13.

यजमानः प्रेषितो होतरेतद्यजेति ब्रूयात्॥१६॥

16. (At the time of the offering of the twelfth Ṛtu cup), the sacrificer, when summoned (by the Maitrāvaruṇa to recite the offering-verse) should ask the Hotṛ, "O Hotṛ, recite the offering-verse for this."

अध्वर्यू च॥१७॥

17. And the two Adhvaryus[1] (also when, at the time of the eleventh Ṛtu-cup, are summoned by the Maitrāvaruṇa to recite the offering-verse ask the Hotṛ, "O Hotṛ, recite the offering-verse for this.")

1. The Adhvaryu and Pratiprasthātṛ.

त्रयोदशं गृह्णीयादिच्छन्नुपयामगृहीतोऽस्यांहसस्पतये त्वेति (७. ३०) ॥१८॥

18. If he desires[1], he may scoop the thirteenth (Ṛtu-cup) with *upayāmagṛhītosyaṁhasaspataye tvā* (VS VII. 30).

प्रतिप्रस्थातारमनु जुहोति॥१९॥

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19. (The Adhvaryu) makes libation of it, after the Pratiprasthātṛ (has offered the twelfth).

अन्यतरस्मिञ्छेषौ कृत्वा वशिनैन्द्राग्नं गृह्णाति प्रतिप्रस्थातेन्द्राग्नी इति (७.३१)॥२०॥

20. Having poured the remnants (of the two scoops) into either of the two (cups)[1] the Pratiprasthātṛ scoops the Aindrāgna (-scoop) by means of the empty (cup), with *indrāgnī*... (VS VII. 31)[2].

1. either of the Adhvaryu or of the Pratiprasthātṛ.
2. Cp. ŚB. IV. 3.1.20-24.

आहरति भक्षं होतृपोतृनेष्ट्रग्नीद्ब्राह्मणाच्छंसिप्रशास्तृभ्यः॥२१॥

21. (The Adhvaryu) brings for the Hotṛ, Potṛ, Neṣṭṛ Āgnīdhra, Brāhmaṇācchaṁsin, and Praśāstṛ (the Soma-portions) to be consumed[1].

1. Cp. ŚB. IV. 3.1.20.

विपर्यस्य पात्रं होतृपोतृनेष्ट्रच्छावाकानाम्॥२२॥

22. He brings the Soma portions of the Hotṛ, Potṛ, Neṣṭṛ and Acchāvāka, after having turned around the cup.

यावदुक्तं होतुर्यजमानयोगाद्वरणवत्॥२३॥

23. The Hotṛ's (duty is to do only) what is asked (to be done)[1] because of the connection (of the Vaṣaṭ-call) with the sacrificer, as in the case of the selection.[2]

1. The Hotṛ has been asked by the sacrificer to utter the offering verse only (See Sūtra 16) and not to utter the Vaṣaṭ-call. So the Vaṣaṭ - call is to be uttered by the sacrificer himself and so also the Soma is consumed by the sacrificer himself because he utters the Vaṣaṭ-call and not by the Hotṛ.
2. As the Selection (See IX. 3.15) concerns with the sacrificer, the Vaṣaṭ-call also concerns with the sacrificer.

कारणाद्वा होतृभक्षः॥२४॥

24. Or, rather, the Hotṛ himself, should consume because, (he has) a reason (to do so).

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1. It is he who is elsewhere also, expected to utter the Vaṣaṭ-call immediately after the offering-verse. So here also he should utter the Vaṣaṭ-call and also consume the Soma.

अप्राप्तेर्वरणम्॥२५॥

25. The selection (of the sacrificer is done) because it was not obtained by him (otherwise)[1].

1. But the Vaṣaṭ-call is obtained by (i.e. appertains to) the Hotṛ otherwise also.

विपर्यस्य पात्रं होतुर्द्विर्भक्षणम्॥२६॥

26. The Hotṛ consumes twice, after having turned around the cup.

तावद्वा सर्वहुतत्वात्पूर्वेषाम्॥२७॥

27. Or, he may consume that much[1] only, since the earlier (scoops) have been offered[2] (each) in an all-at-the-once manner.

1. viz. that which remains of the eleventh and twelfth scoops. 2. See Sūtra 12.

निर्हृत्य पात्रं होतुः पुरस्तात्प्राङास्ते॥२८॥

28. Having taken (the cup) out side (the Sadas), (the Adhvaryu) sits, in front of the Hotṛ with his face to the east[1].

1. Cp. ŚB. IV. 3.2.2.

अभिहुतः शोंसावेत्यावृत्योथामोदैवेति प्रतिगृणाति प्रणवावसानयोः॥२९॥

29. When invoked (by the Hotṛ) (with the words) *śoṁsāvom* ("let us recite *oṁ*"), (the Adhvaryu), having turned himself round[1], responds at the *Oṁ* and the end (of the verses recited by the Hotṛ) (with the words) *othāmo daiva*[2].

1. and thus facing the Hotṛ. 2. Cp. ŚB IV. 3.2.6.

ओमिति वा॥३०॥

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30. Or, (he may respond with the word) *Oṁ*[1].

1. Cp. ŚB IV. 3.2.6.

शस्त्रान्ते नित्यम्॥३१॥

31. At the end of a Śastra (he should) invariably (respond with *Oṁ* only).

वागन्ते वा पूर्वः॥३२॥

32. The earlier[1] (response) may optionally end with *vāk*.[2]

1. viz. that mentioned in Sūtra 29.
2. Thus it can be either *othāmo daiva* or *othāmo daiva vāk*. ŚB IV. 3.2.13, the second alternative is mentioned but not supported.

ऐन्द्राग्नमादायाश्राव्याहोक्थशा यज सोमस्येति॥३३॥

33. Having taken the Aindrāgna (-cup), then having made (the Āgnīdhra) to say *astu śrauṣaṭ* (the Adhvaryu) says, "O reciter of praises, recite the Soma's offering-verse."

एष प्रैषः सशस्त्राणाम्॥३४॥

34. This is the summon for all the cups, which are associated with a Śastra.

नाराशंसानां च कम्पनं हूयमाने॥३५॥

35. While the libation (of a cup associated with a Śastra) is, being made, the Nārāśaṁsa (-goblets)[1] should be shaken (by the Camasādhvaryus).

1. for these see IX. 12.8.

अनिहितेषु चेद्धोमः सशस्त्रस्य॥३६॥

36. If there is a libation (of a scoop associated with a Śastra), when (the Nārāśaṁsa-goblets) are not laid down (on their proper places), (then there should be) a libation (of the Nārāśaṁsa-cups also).

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भक्षप्रभृत्या निधानात्कृत्वा ॥३७॥ वैश्वदेवं गृह्णाति शुक्रपात्रेण द्रोणकलशादन्वारब्धे वौमास इति (७.३३) ॥१॥

37-1. IX. 14.1 Having performed the rites beginning with the consuming (of the remnants from the Ṛtu-cups, other cups and the goblets) upto placing down of them (in the Havirdhāna-shed)[1], (the Adhvaryu) while he is either being held from behind by the sacrificer (or not), scoops the Vaiśvadeva (-scoop) from the Droṇakalaśa (-trough) by means of the Śukra (-cup) with *omāsaḥ*...(VS VIII.33)[2].

1. See IX. 12.7. 2. Cp. ŚB IV. 3.1.25-27.

IX. 14.

शुक्रं पूतभृत्यासिच्य द्रोणकलशपवित्रयोजनम्॥२॥

2. Having poured the "pure" (Soma from the Droṇakalaśa) into the Pūtabhṛt, he makes the arrangement of the strainer on the Pūtabhṛt.[1]

1. Cp. IX. 2.16.

पशुपुरोडाशप्रथमान्त्सवनीयान्निर्वपति पयस्यावर्जम्॥३॥

3. He pours out (the oblation-materials for) the oblations[1] connected with the Soma-pressing—excluding the milk-mess[2]—among which the animal-sacrificial bread is the first.

1. for these see IX. 1.15ff. 2. See ŚB. IV. 2.19.

स्तोत्रमुपाकरोति तृणाभ्यां ग्रहमुपस्पृश्योपावर्तध्वमिति (४. २.५.८)॥४॥

4. Having touched (the Vaiśvadeva)-cup by means of two Darbha-blades, he bespeaks the praise-song (*stotra*) with "Turn ye back."

एवं धुर्येषु सर्वत्र॥५॥

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5. The (bespeaking is to be made) in this manner in all the praise-songs of Dhurya-type[1].

1. Cp. ŚB. IV. 2.5.8.

सर्वभक्षाश्चमसाः॥६॥

6. The goblets are to be consumed completely.

मार्जालीये पात्रप्रक्षालनम्॥७॥

7. The vessels (cups and goblets) are to be washed at the Mārjālīya.

उक्थ्यं विगृह्णाति त्रैधं देवेभ्यस्त्वेति (७.२२) सर्वेभ्यः॥८॥

8. He divides the Soma which is in the Ukthya (-pot) into three for all[1], with *devebhyastvā*...(VS VII. 22)[2].

1. Viz. Maitrāvaruṇa, Bhāhmaṇācchṁsin and Acchāvāka.
2. Cp. ŚB IV. 2.3.11-14.

मित्रावरुणाभ्यां त्वेति (७.२३) वा प्रशास्त्रे॥९॥

9. Or, for the sake of Praśāstṛ (=Maitrāvaruṇa) he divides with *mitrāvaruṇābhyāṁ tvā* (VS VII. 22).

1. ŚB IV. 2.3. 15 ff this practice is mentioned but not supported.

तूष्णीं सादनम्॥१०॥

10. The Ukthya-(cup) is to be settled silently.

स्तोत्रमुपाकरोति॥११॥

11. Then (the Adhvaryu) bespeaks the praise-song.

उक्थशा यज सोमानामिति प्रैषोऽनाराशंसेषु॥१२॥

12. The summon at the time when there are no Nārāśaṁsa (-goblets), should be "O reciter of praises, recite the offering-verses of the Somas."

यस्य विग्रहस्तस्य प्रथमं चमसमुन्नयति॥१३॥

13. To whomsoever the division concerns, his goblet, he fills in, the first.

ग्रहशेषं चास्मिन्नासिञ्चति॥१४॥

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14. And he pours the remnant of the scoop in it.

एवं प्रतिप्रस्थातोत्तराभ्यामिन्द्राय त्वेति (७.२३) ब्राह्मणाच्छंसिन इन्द्राग्निभ्यां त्वेत्यच्छावाकाय (७.२३)॥१५॥

15. In the same manner, the Pratiprasthātṛ proceeds with the two further divisions, with *indrāya tvā...* (VS VII. 23) for the Brāhmaṇāccha*m*sin and with *indrāgnibhyā*m *tvā...*(VS VII. 23) for the Acchāvāka.

प्रागच्छावाकविग्रहात्सोमोपावहरणम्॥१६॥

16. Before the division (of Ukthya) for the Acchāvāka. (the Adhvaryu should bring down the Soma)[1].

1. It is to be brought down through between the shafts.

वसतीवर्यर्धं चासिञ्चत्याधवनीये विश्वे देवा मरुत इन्द्रो अस्मानस्मिन्द्वितीये सवने न जह्युः आयुष्मन्तः प्रियमेषां वदन्तो वयं देवानां सुमतौ स्यामेति॥१७॥

17. And he pours the half portion of the Vasatīvarī (-water) into the Ādhavanīya, with *viśve devāḥ...*(AV VI. 47.2.)

एकधनार्धं च॥१८॥

18. And (he pours) the half (water from) the Ekadhana (-pitchers also).

चरिते सर्वैः प्रशास्तः प्रसूहीति ब्रूयात्॥१९॥

19. After all (the divisions) are performed, he should say, "Impell, O Praśāstṛ."

प्रसूतानां सर्पणम्॥२०॥

20. They, impelled (by the Praśāstṛ = Maitrāvaruṇa) creep (out of the Sadas).

X. 1.

सर्पणादि माध्यन्दिनम्॥१॥

1. The midday (-pressing) begins with the creeping[1] (into the Sadas).

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1. for details of "creeping (= *sarpaṇa*)" see IX. 8. 18-25.

होतृचमसे वसतीवरीः कृत्वा यजमानाय प्रयच्छति॥२॥

2. Having poured the Vasatīvarī (-water) into the Hotṛ's goblet, (the Adhvaryu) gives it to the sacrificer.

उष्णीषं ग्रावस्तुते॥३॥

3. (And the sacrificer gives) the turban (of Soma)[1] to the Grāvastut.

1. For this see VII. 7.1ff; 20.

अद्रयादानप्रभृति त्रिपर्यायानभिषवान्करोति॥४॥

4. (The Adhvaryu) performs the pressings consisting of three rounds, beginning with taking the (pressing)-stone[1].

1. See IX. 4.5ff.

आत्तमभि मिमीते॥५॥ उपांशुसवनस्यानिङ्गनश्रुतेः॥६॥

5-6. He mets out (Soma) on the (stone) which he has taken (now and not on the Upāṁśusavana-stone as at the time of the morning-pressing) because there is a sacred text (viz. ŚB IV. 1. 2. 25) implying that the Upāṁśusavana-stone should not be moved.

इहा३ऽइहा३ऽइति प्रथमः पर्यायः॥७॥

7. with *ihā* 3 *ihā* 3, the first round (of the pressing is to be performed, at each stroke)[1].

1. Cp. ŚB IV. 3.3.1.

अविलम्बितो द्वितीयः॥८॥ तूर्णस्तृतीयः॥९॥

8-9. (Out of the three rounds) the second should be (performed) without any slowness; the third (should be) quik.[1]

1. In the first round the sound in *ihā* 3 consists of three mātrās; in the second of two (viz. *ihā*) and in the third of one (viz. *iha*).

अविलम्बितस्थान उत्तमे बृहद्बृहदिति (४.३.३.१)॥१०॥

10. In the last (= third) pressing (*abhiṣava*), at the

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place of non-slow (pronunciations) (the word) *bṛhat* (should be used) at each stroke[1].

1. Cp. ŚB IV. 3.3.1.

अर्धं वाविशेषोपदेशात्॥११॥

11. Or, (he may perform) the half (pressing) with the word *ihā* 3 and the half with the word *bṛhat*) because the prescription (in the sacred text is) without any specification[1].

1. ŚB IV. 3.3.1 does not specify the use of the words *ihā* 3 and *bṛhat*. It merely prescribes their use.

शुक्रप्रभृति चतुर्णां ग्रहणम्॥१२॥

12. Then, the scooping of (four cups) beginning with the Śukra, takes place[1].

1. viz. Śukra, Manthin, Āgrayaṇa and Ukthya; see IX. 5.18.

आग्रयणं स्वतृतीयाभ्यो धाराभ्यः॥१३॥

13. He scoops the Āgrayaṇa (-cup) from the streams in which its own (stream) is the third[1].

1. Cp. ŚB IV. 3.3.2.

प्रागुक्थ्यान्मरुत्वतीयमृतुपात्रेणेन्द्र मरुत्व इति (७.३५)॥१४॥

14. (He scoops) the Marutvatīya (-cup) by means of the Ṛtu-cup with *indra marutaḥ...* (VS VII. 35) before the Ukthya (-cup)[1].

1. Cp. ŚB IV. 3.3.2; 12, 13.

उत्तरमेके॥१५॥

15. Some (scoop the Marutvatīya-cup) later (than the Ukthya).[1]

1. ŚB IV. 3.3.3 mentions this practice but rejects it.

समन्वारब्धनिष्क्रमणादि करोत्याग्नीदग्नीनिति प्रैषात्॥१६॥

16. He performs (the rites) beginning with the going out (of the Havirdhāna) being held from behind[1] upto the (giving the summon), "O Agnīdh, (divide) the fires..."[2].

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1. See IX. 6.27. 2. see IX. 7.5.

सदसि पवमानोपाकरणम्॥१७॥

17. The bespeaking for the Pavamāna-stotra is to be done in the Sadas.[1]

1. In the morning pressing, it is to be done near the Cātvāla (see IX. 6. 34-36).

अहर्गणे च सर्वत्र प्रायणीयोदयनीयवर्जम्॥१८॥

18. In the group of days[1] (also) everywhere (i.e. for all the Pavamānas) excluding (those on) the Prāyaṇīya (= first) and the Udayanīya (= last) (days)[2] (the bespeaking for the Pavamāna-stotras should be done in the Sadas only).

1. viz. in the sacrifices consisting of two or more Soma-pressing-days.
2. On these days the bespeaking for the Pavamāna-stotra in the morning-pressing should be done near the Cātvāla.

पशुनेहीत्यपकृष्य दधिघर्माय दध्याहर दक्षिण उपावर्तयेति प्रैषोपचयः॥१९॥

19. Having removed (from the summon the words) "come with the victim[1]," the summon should be increased (with the words) "Bring curds for the Dadhi-gharma; turn near the Dakṣiṇā (cows)".

1. see IX. 7.5.

सप्रवर्ग्ये दधिघर्मः॥२०॥

20. (In a sacrifice) *with* the Pravargya (-rite), the Dadhigharma (-rite)[1] (should take place now)[2].

1. libation of hot milk mixed with curds.
2. Cp. ŚB IV. 3.1.29.

उपविश्य सदसः पुरस्तात्सपवित्रायामग्निहोत्रहवण्यां ग्रहणं यथोक्तम्॥२१॥

21. Having sat down in front of the Sadas, he scoops (the hot milk mixed with curds) into the Agnihotra-havaṇī (-ladle) which is *with* a strainer, in the manner as described (elsewhere)[1].

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1. See XXVI. 7.54. Thus he scoops with *yāvatī dyāvāpṛthivī*... (VS XXXVIII. 26). For this Sūtra cp. ŚB XIV. 3.1.29.

होतर्वदस्व यत्ते वाद्यमित्याह॥२२॥

22. (Then he says) "O Hotṛ, say what you have to say[1]."

1. Cp. ŚB XIV. 3.1.30.

वाद्यान्ते श्रातं हविरित्युत्तिष्ठन्नाह॥२३॥

23. After (the Hotṛ has said) what he had to say,[1] (the Adhvaryu) while standing up, says, "The oblation-material is cooked.")[2]

1. i.e. recited ṚV. X.179.1.
2. Cp. ŚB XIV. 3.1.30.

दधिघर्मस्य यजेति प्रेष्यति॥२४॥

24. (Then) he summons (the Hotṛ) to recite the offering-verse of the hot milk mixed with curds.[1]"

1. Cp. ŚB XIV. 3.1.30.

हुतशेषं घर्मर्त्विजः सयजमानाः समुपहावं भक्षयन्ति यथोक्तम्॥२५॥

25. The priests taking part in the Pravargya, along with the sacrificer, consume the remnant of the offered (hot milk mixed with curds) having invoked mutually in the manner as described (elsewhere)[1].

1. see XXVI. 7.55-56. Thus the formula VS XXXVIII. 27 is to be used at that time. For this Sūtra cp. ŚB XIV 3.1.1.

प्राणभक्षं वादीक्षिताः॥२६॥

26. The non-consecrated (viz. the priests)(may either consume actually) or consume (merely) by smelling.

पशुपुरोडाशेन प्रचर्य पुरोडाशादि करोत्याधिष्ण्यनिधानात्॥२७॥

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27. Having proceeded with (the ritual of) the animal-sacrificial-bread (the Adhvaryu) performs the rites beginning with (the offering of) the sacrificial bread etc. connected with the soma-pressing, upto the laying down (the *Iḍā*) on (the Hotṛ's) hearth[2].

1. See IX. 9.2. 2. See IX. 9.11-12.

उन्नीयमानेभ्यश्चानुवाचनप्रभृत्या चमसनिधानात्॥२८॥

28. (And he performs also the rites) beginning with making (the Maitrāvaruṇa) to recite the invitatory-verse (for the Soma-juices) being filled in[1] upto the laying down of the goblets (to the west of the axle of the southern Havirdhāna - cart)[2].

1. See IX. 9.22. 2. See IX. 12.7.

X. 2.

दशसून्नयति॥१॥

1. (The Unnetṛ) fills in ten (goblets).[1]

1. as opposed to nine in the morning-pressing.

माध्यन्दिनस्य सवनस्य निष्केवल्यस्य भागस्य शुक्रवतो मधुश्चुत इन्द्राय सोमान्प्रस्थितान्प्रेष्येति॥२॥

2. (The Adhvaryu summons the Maitrāvaruṇa), "Summon (the Hotṛ to recite the offering-verse) for the Soma-draughts brought forward, the pure, sweet-flowing, from the portion exclusively (destined for Indra), at the midday-pressing for Indra".

मन्थीवत इति वा मधुश्चुत स्थाने॥३॥

3. He may say "with manthin" instead of the (word) "Sweet-flowing".

इडां भक्षयित्वा शालाद्वार्ये दाक्षिणहोमः॥४॥

4. After the Iḍā (of the sacrificial bread etc. connected with the Soma-pressing) is consumed, the libations con-

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nected with the sacrificial gifts (should take place in the Śālādvārya[1] (old Āhavanīya).

1. The fire near the door of the Śālā.

वासःप्रबद्धं हिरण्यं हवन्यामवधाय चतुर्गृहीतमुदु त्यमिति (७.४१)॥५॥

5. Having put gold tied in cloth in the offering-ladle (the Adhvaryu makes the first libation of) the four-times scooped (ghee) with *udu tyam*...(VS VII. 41)[1].

1. Cp. ŚB IV 3.4. 6-9.

चित्रं देवानामिति (७.४२) द्वितीयाम्॥६॥

6. (He makes) the second (libation) with *citraṁ devānām*...(VS VII. 42)[1].

1. Cp. ŚB IV. 3.4. 10.

आग्नीध्रीयेऽग्ने नयेति (७.४३)॥७॥

7. (He then makes a libation) in the Āgnīdhra (fire), with *agne naya*...(VS VII. 43).

अयं न इत्यपरामश्वं (७.४४) चेद्युक्तं दद्यादयुक्तं वा॥८॥

8. With *ayaṁ naḥ*...(VS VII. 44) (he makes) another (libation) if (the sacrificer) gives (a horse) either yoked (to a chariot)[1] or unyoked one.[2]

1. See XXII. 2.1.
2. See XXII. 2.11. For this Sūtra cp. ŚB IV. 3.4. 12-13.

वासोहिरण्ये ददाति॥९॥

9. (The sacrificer) gives a piece of cloth and a piece of gold (as gifts).

सहिरण्यो यजमानः शालां पूर्वेण तिष्ठन्नभिमन्त्रयते दक्षिणा बहिर्वेदि तिष्ठतीर्दक्षिणतो रूपेण व इति (७.४५)॥१०॥

10. The sacrificer, having taken some gold and standing to the east of the Śālā addresses the Dakṣiṇā (-cows) who are standing out-side the altar, to its south, with *rūpeṇa vaḥ*...(VS VII. 45)[1].

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1. Cp. ŚB IV. 3.4. 14-16.

गवां शतं द्वादशं वातिक्रामति॥११॥

11. (The Adhvaryu) should drive one hundred or one hundred and twelve cows[1].

1. Cp. ŚB. IV. 3.4.3.

मन्थौदनतिलमाषाश्च॥१२॥

12. And (also) barley-meal-stirred-in-milk (*mantha*) and beans (are to be carried).

अन्तरा शालासदसी दक्षिणेनाग्नीध्रं तीर्थेन॥१३॥

13. (The cows and the Mantha etc. are to be led or carried) through between the Śālā and Sadas, then along the south of the Āgnīdhra and then through the Tīrtha (i.e. between the pit (*cātvāla*) and rubbish heap (*utkara*)).

सुब्रह्मण्यां च प्रेष्यति वा॥१४॥

14. (The Adhvaryu) either summons (the Subrahmaṇya-priest to recite) the Subrahmaṇyā (formula) (or does not).

आग्नीध्रादनुगच्छति सुन्वन्॥१५॥

15. The sacrificer follows (the cows) upto the Āgnīdhra.

प्रागनुवाचनाच्च॥१६॥

16. And upto[1] making (the Maitrāvaruṇa) to recite the invitatory verse (for Indra Marutvant)[2], (it is the sacrificer who does the activities mentioned in the following Sūtras).

1. i.e. excluding it. 2. See X. 3.1.

सदो गछति वि स्वरिति (७.४५)॥१७॥

17. Then he goes to the Sadas with *vi svaḥ*... (VS VII. 45)[1].

1. Cp. ŚB. IV. 3.4. 17.

प्रेक्षते यतस्व सदस्यैरिति (७.४५) सदस्यान्॥१८॥

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18. He looks at the priests in the Sadas with *yatasva sadasyaiḥ*...(VS VII. 45)[1].

1. Cp. ŚB IV. 3.4. 18.

ब्राह्मणमद्येत्याग्नीध्रगमनम् (७.४६)॥१९॥

19. He goes towards the Āgnīdhra (-priest sitting in his fire-hut), with *brāhmaṇamadya*...(VS VII. 46)[1].

1. Cp. ŚB IV. 3.4. 19.

उपविश्य हिरण्यमस्मै ददात्यस्मद्राता इति (७.४६)॥२०॥

20. Having sat down (near him) he gives gold to him with *asmadrātā*... (VS VII. 46)[1].

1. Cp. ŚB IV. 3.4. 20.

आत्रेयाय चाग्नीध्रवत्सदसः पुरस्तादुपविष्टाय क आत्रेयं क आत्रेयमिति त्रिरुक्त्वा सकृच्छेषमहालेयमवालेयमकौद्रेयमशौभ्रेयमवामरथ्यमगौपवनमिति॥२१॥

21. And, to (one who is) a descendant of Atri-(-family) (he gives gold) in the same manner[1] as that (at the time of giving) to the Āgnīdhra, after having uttered thrice, *ka ātreyam*... and then (having uttered) once the remaining part viz. *ahāleyam*...[2]

1. i.e. having gone towards him with *brahmāṇamadya*... (VS VII. 46).
2. Cp. ŚBK V. 4.1.16 ; ŚB IV. 3.4. 21.

ऋत्विग्भ्यो दक्षिणा ददाति॥२२॥

22. He then gives the gifts (= cows) to the priests.

पृथक् शतानि पुरुषभेदात्॥२३॥

23. He gives hundreds (of cows) (to the priests) separately (to each) because of the separateness of the individuals.[1]

1. This opinion is refuted in the next Sūtra.

प्रतिविभागो वा कर्मप्राधान्यात्॥२४॥

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24. (There should be) rather division, for the rite is important (and the rite is only one).[1]

1. Thus the total number of the cows should be the same but it should be divided.

यथारम्भं द्वादश-द्वादशाद्येभ्यः षट्षड्द्वितीयेभ्यश्चतस्रश्चतस्रस्तृतीयेभ्यस्तिस्रस्तिस्र इतरेभ्यः॥२५॥

25. In accordance (with the order) of beginning (i.e. the sequence in the selection of the priests)[1] he gives twelve cows to each of the first (four)[2], six to the second (four)[3], four to the third (four)[4], and three to the other (= remaining four)[5].

1. for this see VII. 1.6.
2. Brahman, Udgātṛ, Hotṛ, and Adhvaryu.
3. Brāhmaṇācchaṁsin, Prastotṛ, Maitrāvaruṇa and Pratiprasthātṛ.
4. Potṛ, Pratihartṛ, Acchāvāka, and Neṣṭṛ. 5. Āgnīdhra, Subrahmṇya, Grāvastut, and Unnetṛ. In this Sūtra only the number of cows to be given is mentioned. The order of giving is mentioned in the following Sūtra.

ब्रह्मोद्गातृहोतृभ्यः॥२६॥ अध्वर्युभ्यां च हविर्धान-उपविष्टाभ्याम्॥२७॥

26-27. (He gives first) to the Brahman and (then) to the Udgātṛ and Hotṛ ; then to the Adhvaryus (= Adhvaryu and Pratiprashtātṛ) who are sitting in the Havirdhāna.

अग्नये त्वेति (७.४७) हिरण्यं प्रतिगृह्णीतः॥२८॥ रुद्राय त्वेति (७.४७) गाम्॥२९॥ बृहस्पतये त्वेति (७.४७) वासः॥३०॥ यमाय त्वेत्यश्वम् (७.४७) ॥३१॥ कोऽदादित्यन्यत् (७.४८)॥३२॥

28-32. They (the Adhvaryu and Pratiprasthātṛ) receive the gold with *agnaye tvā*...(VS VII. 47), the cow with *rudrāya tvā*... (VS VII. 47), the cloth with *bṛhaspataye tvā*...(VS VII. 47), the horse with *yamāya tvā*...(VS VII. 47), and whatever else with *ko'dāt*...(VS VII. 48)[2].

1. In practice not only the Adhvaryu and Pratiprasthātṛ but

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everyone of the priests accepts the gifts with these formulae only.

2. Cp. ŚB IV. 3.4. 28-32.

इच्छतो मन्त्रवचनम्॥३३॥

33. The reciting of the formulae is (only) for one who desires (to recite)[1].

1. Thus it is optional to recite them.

प्रत्येत्य प्रस्तोतृप्रशास्तृब्राह्मणाच्छंसिपोतृनेष्ट्रच्छावाकोन्नेतृग्रावस्तुत्सुब्रह्मण्येभ्यः॥३४॥

34. Having come back (from the Havirdhāna into the Sadas) (the sacrificer gives gifts) to the Prastotṛ, Praśāstṛ, (= Maitrāvaruṇa), Brāhmaṇācchaṁsin, Potṛ, Neṣṭṛ, Acchāvāka, Unnetṛ, Grāvastut, and Subrahmaṇya.

प्रसृप्तेभ्यश्चान्यत्कण्वकश्यपयाचमानवर्जम्॥३५॥

35. (He gives some gifts) to those who have joined the creeping[1], except to those belonging to Kaṇva or Kaśyapa family and to one who begs[2].

1. Cp. GB II. 3. 18. 2. GB II. 3.18, however, allows a gift to one who begs.

ज्ञातये चाश्रोत्रियाय॥३६॥

36. And (he should also not give) to one who is a relative or one who is not learned in the Veda.

न रजतं दद्याद्बर्हिषि पुरास्य संवत्सराद् गृहे रुदन्तीति श्रुतेः॥३७॥

37. He should not give silver on the strewn grass because there is a sacred text, "(If he gives silver on the strewn grass), before a year (is out), (they) weep in his house" (TS I. 5.1.2).

पत्नी च ददाति॥३८॥

38. And the wife (also) gives[1].

1. i.e. she gives consent, to whatever is being given by the sacrificer.

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सर्वेभ्यः दत्त्वा प्रतिहर्त्रे पश्चात्॥३९॥

39. After having given to all, (he gives) to the Pratihartṛ, last[1].

1. Cp. ŚB IV. 3.4.22.

X. 3.

इन्द्राय मरुत्वतेऽनुवाचयति॥१॥

(The Adhvaryu) makes (the Maitrāvaruṇa) to recite the invitatory verse for Indra Marutvat[1].

1. Cp. ŚB IV. 3.4.23.

अदानमतः॥२॥

2. No gift (is to be made to those who take part in creeping) hence forth.

ऋतुपात्रेण मरुत्वतीयग्रहणमुपयामगृहीतोऽसि मरुतां त्वौजस इति (७.३६)॥३॥

3. (The Pratiprasthātṛ) scoops the (third)[1] Marutvatīya (-scoop) by means of the second Ṛtu-cup with *upayāmagṛhītosi marutāṁ tvaujase*...(VS VII. 36)[2].

1. For the first see X. 1.14, for the second see Sūtra 6.
2. Cp. ŚB IV. 3.3.14.

अध्वर्युमनु जुहोति सशस्त्रे त्वानुपूर्व्ययोगात्॥४॥ तृतीयश्रुतेश्च॥५॥

4-5. He, however, offers it after the Adhvaryu (has offered the second Marutvatīya scoop) which is *with* a Śastra, because of the sequence[1] and because of the sacred text (mentioning the Pratiprasthātṛ's cup) as the third[2].

1. because the formula connected with the second Marutvatīya cup occurs first and then that for the third.
2. See ŚB IV. 3.3.14.

वशिना मरुत्वतीयग्रहणं मरुत्वन्तमिति (७.३६)॥६॥

6. (The Adhvaryu) scoops the (second) Marutvatīya

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(-scoop) by means of the empty (Ṛtu-cup)[1] with *marutvantam*... (VS VI. 36)[2].

1. the one which has been emptied after the libation of the first Marutvatīya scoop.
2. Cp. ŚB IV. 3.3.14.

निर्हृते पात्रे होता शंसति।।७।।

7. After the cup is removed (from the Sadas), the Hotṛ recites (the Marutvatīya - Śastra).

जनिष्ठा उग्र इत्येतस्यां (३३.६४) मदामो दैवेति प्रतिगरः सकृत्।।८।।

8. When (the verse) *janiṣṭhā ugraḥ*...(ṚV X. 73.1) (is recited by the Hotṛ), the response (*pratigara*)(of the Adhvaryu should be) *madāmo daiva* (and it should be) once (only)[1].

1. Cp. ŚB IV. 3.2.20.

तत्स्थाने विकृतौ।।९।।

9. In the modification also (whatever verse may occur) in its place, (the response is to be uttered once only).

आ निधानात्कृत्वा माहेन्द्रं गृह्णाति वैश्वदेववन्महां३ऽइन्द्र इति (७.३९)।।१०।।

10. Having performed (the rites) upto the placing (of goblets to the west of the axle of the southern cart)[1], he scoops the Māhendra (-scoop) in the same manner as that of the Vaiśvadeva[2] with *mahānindraḥ*...(VS VII. 39)[3].

1. For this see IX. 12. 7. The placing of the goblets is done by the Camasādhvaryus.
2. IX. 14.1. Thus he scoops the Māhendra by means of the Śukra-cup from the Droṇakalaśa.
3. Cp. ŚB IV. 3.3.15-18.

शुक्रं पूतभृत्यासिच्य पृष्ठमुपाकृत्य प्रेष्यत्यभिषोतारोऽभिषुणुतौलूखलानुद्वादयताग्नीदाशिरं विनय सौम्यस्य वित्तादिति।।११।।

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11. Having poured the "pure[1] (Soma)" into the Pūtabhṛt, then having bespoken the Pṛṣṭha[2], he summons, "O pressers, press ye ! make the mortars resound. O Agnīdh, stir the sour milk, know about the Soma's (pap)[3]".

1. The Soma in the Droṇakalaśa.
2. i.e. the Māhendra-stotra.
3. i.e. pour out the rice-grains for the pap. For this Sūtra cp. ŚB IV. 3.3.19.

ऋजीषमिश्रमंशुमभिषुन्वन्ति यथा कथा चानुदकम्॥१२॥

12. (The pressers) press in any manner[1], the stalk[2] mixed with the Soma-husk, without (pouring any) water.

1. Without the rules about the rounds of pressing.
2. for this see IX. 4.40.

आधवनीये करोति॥१३॥

13. He puts (the stalk and the husks after pressing them) into the Ādhavanīya.

त्रिपर्यायान्वाभिषवोपदेशात्॥१४॥

14. Or, rather, there should be three rounds because a pressing is prescribed[1].

1. ŚB IV. 3.3.19 mentions that it is a pressing. So as in the case of the other pressings, in this pressing also there should be the three rounds.

मानाभिमर्शनवर्जं कृतत्वात्॥१५॥

15. (He presses) without having done the measuring[1], and touching[2] because (these rites are) already performed.

1. See IX. 4.8. 2. See IX. 4.9.

पूतभृति पावनं शुक्राभावात्॥१६॥

16. The strainer should be in the Pūtabhṛt, because there is no "pure" (Soma) (in the third pressing)[2].

1. The Soma in the Droṇakalaśa is called, "pure" (=*śukra*).
2. See ŚB IV. 3.3.19 ; IV. 3.5.17.

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स्तूयमाने कुम्भे चर्जीषस्यावधानम्॥१७॥

17. When (the Ārbhava-pavamāna-laud,) is being praise-sung, (the soma is purified in the Pūtabhṛt) and the husks are kept (in a trough).

सवनीया अपयस्याः॥१८॥

18. (The oblations)[1] connected with the Soma-pressing, should be devoid of milk-mess.

1. For these See IX. 1. 15-19. Out of those oblations, the milk-ness is dropped at the second and third pressings (cf. ŚB IV. 2. 5. 19).

सौम्यश्चरुर्वारुणश्चैककपालोऽधिकौ॥१९॥

19. A pap for Soma and a (sacrificial bread) prepared on one potsherd for Varuṇa are in addition (to those oblation substances connected with the Soma-pressings).

आ पात्रप्रक्षालनात्कृत्वोक्थ्यं विगृह्णाति पूर्ववदिन्द्राय त्वेति (७.२२) सर्वेभ्यः॥२०॥

20. Having done (the rites upto) the cleansing[1] of the (Māhendra)-cup, he divides the Ukthya as before[2] with *indrāya tvā*...(VS VII. 22) for all[3].

1. See IX. 14.7. 2. See IX. 14. 8. 3. viz. Praśāstṛ, Brāhmaṇācchaṁsin, and Acchāvāka.

वसतीवरीश्चासिञ्चतीदं तृतीयसवनं कवीनामृतेन ये चमसमैरयन्त ते सौधन्वनाः स्वरानशानाः स्विष्टिं नोऽभि वसीयो नयन्त्विति॥२१॥

21. And he pours the Vasatīvarī - water[1] (into the Ādhavanīya) with *idaṁ tṛtīyasavanam*...(cp. AV VI. 47.3).

1. Cp. IX. 14. 16-17. This pouring is to be done before the division for the Acchāvāka.

एकधनशेषं च॥२२॥

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22. And (he also pours) the Ekadhana (-water) (into the Ādhavanīya) (with the same formula).

प्रसूतान्तं भवति॥२३॥

23. (This rites) ends with the impellation[1] (given by the Maitrāvaruṇa).

1. The Adhvaryu asks the Maitrāvaruṇa to impel to creep out of the Sadas and he impels (cp. IX. 14. 19-20).

X. 4.

एहि यजमानेत्याह॥१॥

1. (Then the Adhvaryu) asks the sacrificer, "Come hither, sacrificer.[1]"

1. Cp. ŚB IV. 3.5.8.

हविर्धानं प्रविशन्त्यध्वर्युयजमानप्रतिप्रस्थात्रग्नीदुन्नेतारः॥२॥

2. The Adhvaryu, sacrificer, Pratiprasthātṛ, Agnīdh, and Unnetṛ, enter the Havirdhāna (through the eastern door)[1].

1. Cp. ŚB IV. 3.5.9.

पत्नी चापरेण॥३॥

3. And the wife (enters the Havirdhāna) through the western (door).

अपिहितद्वार आदित्यपात्रमादाय संस्रवांश्चोपरि पूतभृतस्तत आदित्यग्रहं गृह्णाति संस्रवेभ्यः कदा चनेति (८.२)॥४॥

4. While the doors (of the Havirdhāna) are closed, having taken the Āditya-up, and (then having taken) the remnants[1], (then having held them)[2] over the Pūtabhṛt, (the Adhvaryu) scoops the Āditya-cup with *kadā cana...* (VS VIII. 2)[3].

1. Which were poured into the Āditya-pot. See IX 9.20.
2. The Āditya-pot and the Āditya-cup.
3. Cp. ŚB IV. 3.5.9-10.

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अपगृह्य पुनः कदा चनेति (८.३)॥५॥

5. Having withdrawn (the cup from the flowing juice, he) again (scoops) with *kadā cana*...(VS VIII. 3)[1].

1. Cp. ŚB IV. 3.5.12.

दध्ना श्रीणात्येनं पश्चिमेऽन्ते मध्ये वा यज्ञो देवानामिति (८.४)॥६॥

6. He mixes it (= the juice) with curds either in the western part or in the middle (of the juice), with *yajño devāmām*...(VS VIII. 4)[2].

1. ŚB IV. 3.5. 13 mentions both the alternatives but prefers the first.
2. Cp. ŚB IV. 3.5.13-15.

उपांशुसवनेन मिश्रयति विवस्वन्नादित्येति (८.५)॥७॥

7. He mixes (it) by means of the Upāṁśusavana (-stone), with *vivasvannāditya*... (VS VIII 5)[1].

1. Cp. ŚB IV. 3.5.16.

उपांशुसवनमुन्नेत्रे प्रयच्छति॥८॥ आसृज ग्राव्ण इति चाह॥९॥

8-9. He gives the Upāṁśusavana (-stone) to the Unnetṛ and says, "Drop the pressing stones.[1]"

1. Cp. ŚB IV. 3.5.18.

आधवनीये चमसे वा सोमवति ग्राव्णोऽवधाय स्थाने निदधाति॥१०॥

10. After having put them into the Ādhavanīya or into a goblet containing Soma, (the Adhvaryu) lays them on their places (on the pressing skin)[1].

1. Cp. ŚB IV. 3.3.18.

अपावृतद्वारे निष्क्रामतो ग्रहमपिधाय पाणिना स्थाल्या वान्वारब्धे॥११॥

11. While the doors (of the Havirdhāna) are open, the Adhvaryu and Pratiprasthātṛ come out (of the Havirdhāna)

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– (the Adhvaryu comes out) having covered the (Āditya)-cup by his plam or a pot, and being held (by the sacrificer) from behind[1].

1. Cp. ŚB IV. 3.5.19-20.

आदित्येभ्योऽनुब्रूहीति॥१२॥ प्रैषानुवाचनयोरन्यतरस्मिन्नाह प्रियेभ्यः प्रियधामभ्यः प्रियव्रतेभ्यो मह स्वसरस्य पतिभ्य उरोरन्तरिक्षस्याध्यक्षेभ्य इति (४.३.५.२०)॥१३॥

12-13. (The Adhvaryu summons the Maitrāvaruṇa), "Recite the invitatory verse for the Ādityas. Either in the summon (to the Maitrāvaruṇa for giving the summon to the Hotṛ to recite the offering verse) or in the (summon to the Maitravaruṇa) for reciting the invitatory verse[1], (the Adhvaryu) says, "(To the Ādityas), the beloved, home-loving, vow-loving, lords of the great abode, the overseers of the great air."[2]

1. ŚB IV. 3.5.20 mentions both the alternatives but prefers the first.
2. Cp. ŚB IV. 3.5.20.

हुत्वा प्रतिप्रस्थात्रे प्रयच्छति शेषौ॥१४॥

14. Having made the libation (of the Āditya-scoop), he gives the two remnant (juice)s[1] to the Pratiprasthātṛ[2].

1. the remnant in the Āditya-cup and that in the Āditya-pot.
2. Cp. ŚB IV. 3.5.20.

अत्र सर्पणमादित्यग्रहस्य प्राक्तृतीयसवनश्रुतेः॥१५॥

15. Now the "creeping"[1] (should be performed); for, according to the sacred text[2], (the ritual of) the Āditya-cup (is to be completed) before the third pressing.

1. For this see IX. 8.25.
2. See ŚB IV. 3.5.2.

X. 5.

आग्रयणमादायासिञ्चति पवित्रेऽधिपूतभृतं प्रतिप्रस्थाता च

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संस्रवावाधवनीयादुन्नेतोदञ्चनेन चमसेन वा तत आग्रयणं गृह्णाति॥१॥

1. Having taken the Āgrayaṇa,[1] (the Adhvaryu) pours it through the strainer on the Pūtabhṛt and the Pratiprasthātṛ (pours) the two remnant (Soma)s[2] and the Unnetṛ (pours some juice from the Ādhavanīya) by means of a dipping vessel (*udañcana*) or a goblet. (Then the Adhvaryu) scoops the Āgrayaṇa (-cup)[3].

1. The Soma juice was originally drawn into the Āgrayaṇa-pot and then kept on the mound (*khara*). It is now poured from that pot into some other vessel, and then through the strainer into the Pūtabhṛt.
2. Which were given to him by the Adhvaryu (See X. 4.14).
3. Cp. ŚB IV. 3.5.21-22.

उक्थ्यं चोत्तरेष्वेकया॥२॥

2. In the further (sacrifices)[1] (he scoops) the Ukthya (-cup) from one (stream).

1. Viz. in the Ukthya, Ṣoḍaśin, Vājapeya, Atirātra and Aptoryāma.

पूतभृत्याशिरमासिञ्चत्याशीर्म ऊर्जमुत सुप्रजास्त्वमिषं दधातु द्रविणं सुवर्चसम् संजयन्क्षेत्राणि सहसाहमिन्द्र कृण्वानोऽन्यानधरान्त्सपत्नानिति॥३॥

3. He pours the sour milk[1] into the Pūtabhṛt with *āśīrme...* (Cp. AV II. 29.3).

1. See X. 3.11.

श्रदस्मै नर इत्येनमवेक्षते (८.५) पत्नी॥४॥

4. (The wife of the sacrificer) looks at it (= Pūtabhṛt) with *śradasmai naraḥ...*(VS VIII. 5).

समन्वारब्धनिष्क्रमणादि करोति माध्यन्दिनवत्॥५॥

5. He performs (the rites) beginning with going out

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(of the Havirdhāna while) being held from behind, in the same manner as at the time of midday (-pressing)[1].

1. See X. 1.16 and the references given there.

पशौ संवदस्वेत्युपचयस्थाने।।६।।

6. In stead of the increased words[1] (he should say), "Discourse together on the victim."

1. See X. 1.19.

प्रातःसवनप्रभृत्या संवादाच्छुतेः शमित्रनुशासनप्रभृतीडान्तं कृत्वा पुरोडाशादि चेडाभक्षात्।।७।।

7. (The victim remains being cooked) from the morning-pressing up to the discourse[1] because there is a sacred text[2] (implying that). Having performed (the rites) beginning with the instruction to the slaughterer[3], upto the Iḍā (-rite)[4], (he performs the rites) beginning with the performance of the sacrificial bread (etc.)[5] upto the consuming of the Iḍā of it.[6]

1. See VI. 8.1 beginning with the words *yat tvā pṛcchāt...*
2. See ŚB IV. 2.5.13. 3. See VI. 8.1. 4. See IX. 12.16.
5. These are the oblations connected with the pressing see IX. 9.2ff. 6. See IX. 12.16.

चमसैरेव।।८।।

8. (The libation of the brought forward) (*prasthita*) (Soma-draughts) (should be made) by means of the goblets themselves.

होतृचमसं गृहीत्वाश्राव्याह तृतीयस्य सवनस्य ऋभुमतो विभुमतो वाजवतो बृहस्पतिमतो विश्वदेव्यावतस्तीव्रांइ३ आशीर्वत इन्द्राय सोमान्प्रस्थितान्प्रेष्येति।।९।।

9. Having taken the Hotṛ's goblet, then having made (the Āgnīdhra) to say, *astu śrauṣaṭ*, (the Adhvaryu) says (to the Maitrāvaruṇa), "Summon (the Hotṛ to recite the offering-verse) for the Soma draughts wherein share Ṛbhus,

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Vibhu, Vāja, Bṛhaspati and Viśvedevas, the strong ones, containing the sour milk, brought forward for Indra at the third pressing."

आशीर्वत इति शुक्रस्थाने॥१०॥

10. (In the summon "Let the Hotṛ's goblet advance...")[1], instead of word "pure (*śukra*)", (he should say), "containing the sour milk".

1. for this see IX. 11.3.

प्रागिडाभक्षाद्धविर्धाने यथास्वं चमसेषूपस्यन्ति पुरोडाशमात्रा अनुदकाः पिण्डपितृयज्ञवद्दानप्रभृति प्रागवघ्राणात्॥११॥

11. Before consuming the Iḍā (-portion of the oblations connected with the Soma-pressing) in the Havirdhāna (-shed), (the priests) throw each in his own goblet some portion of the sacrificial bread without (pouring) water[1], in the same manner as at the time of the Piṇḍapitṛyajña beginning with the giving[2], upto the smelling[3] (of the rice balls).

1. In the Piṇḍapitṛyajña, before giving the rice-balls to the ancestors, water is poured for the same ancestors, in order to wash their hands (see IV. 1.10). Similarly, water is poured near the rice-balls after they are dedicated to the ancestors (see IV. 1.19). In the present rite, all the other details are the same as those in the Piṇḍapitṛyajña.
2. See IV. 1.11. 3. See IV. 1.20.

यजमानपितृभ्यो वा तस्य फलाधिकारात्॥१२॥

12. (They should throw the portions of the sacrificial bread etc.), rather, for the ancestors of the sacrificer (than for their own), because the sacrificer has the right for the result (of the sacrifice).

भक्षयित्वेडामुपांश्वन्तर्यामपात्रयोरन्यतरेण सावित्रग्रहणं वाममद्येति (८.६)॥१३॥

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13. Having consumed the Iḍā (-portion of the oblation-material connected with the Soma-pressing), (the Adhvaryu) scoops the Sāvitra (scoop) by means of either the Upāṁśu (-cup) or the Antaryāma (-cup) with *vāmamadya*...(VS VIII. 6-7)[1].

1. Cp. ŚB IV. 4.1. 4-6.

काले पात्नीवतमितरेण॥१४॥

14. (He scoops) the Pātnīvata (-cup) at its own time[1] by means of the other (cup)[2].

1. See X. 6.16.
2. other than the one used at the time of scooping the Sāvitra scoop. See the Sūtra 13 above.

X. 6.

देवाय सवित्रेऽनुवाचयति॥१॥

(The Adhvaryu) makes (the Maitrāvaruṇa) recite the invitatory-verse for the god Savitṛ[1].

1. Cp. ŚB IV. 4.1.7.

अभक्षितेन महावैश्वदेवग्रहणमुपयामगृहीतोऽसि सुशर्मासीति (८.८)॥२॥

2. By means (of the same cup)[1], without being consumed, he scoops the Mahāvaiśvadeva (-scoop) (from the Pītabhṛt), with *upayāmagṛhīto'si suśarmāsi*...(VS VIII.8)[2].

1. with which the Sāvitra-scoop was drawn.
2. Cp. ŚB IV. 4.1. 8-14.

होता शंसति॥३॥

3. The Hotṛ recites (the Vaiśavadeva-śastra).

एकया च दशभिश्चेति (२७.३३) शस्यमाने द्विदेवत्यानि प्रतिप्रस्थाता प्रक्षाल्य खरे निदधाति॥४॥

4. While the verse *ekayā ca daśabhiśca*...(VS XXVII.

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33), is being recited, having washsd the cups for double divinities, the Pratiprashtāṭr lays them on the mound (*khara*)[1].

1. Cp. ŚB IV. 1.1.15.

प्रद्यावा यज्ञैरित्येतासु मदामो दैवेति त्रिः प्रतिगरः॥५॥

5. While (the verses beginning with) *pra dyāvā yajñaiḥ* (ṚV 1.59.1) (are being recited) the response "*madāmo daiva*" (is to be given by the Adhvaryu).

स्वादुष्किलीयासु चेच्छन्॥६॥

6. When the verses beginning with *svāduṣkilāyam* (ṚV VI. 47.1) (are being recited in the course of the Āgnimāruta-śastra), at that time (also he may respond with *madāmo daiva*) if he desires so.

आ पात्रप्रक्षालनात्कृत्वा सौम्येन चरति॥७॥

7. Having performed (the ritual of the Mahāvaiśvadeva-cup) upto the washing (of the cup and goblets)[1], he proceeds with (the ritual of) the pap for Soma[2].

1. See IX. 14.7. 2. Cp. ŚB IV. 4.2.1ff.

आज्येनोभयतः परियजति॥८॥ अन्यतरतो वा॥९॥

8-9. He makes libations of ghee on both the sides (of the pap-offering) or only on one side[1].

2. Cp. ŚB IV. 4.2.6.

घृतस्य यजेत्याह घृतशब्द उपांशु॥१०॥

10. He says, "Recite (O Hotṛ) the offering-verse of the ghee."–the word "ghee" (is to be uttered) inaudibly[1].

1. Cp. ŚB IV. 4.2.4.

सौम्यस्य यजेति सौम्येन चरन्॥११॥

11. About to offer the (pap) for Soma, (he says to the Hotṛ), "Recite the offering-verse for (the pap) for Soma[1].

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1. Cp. ŚB IV. 4.2.5.

यावदुक्तं सौम्यस्य पुनर्ग्रहणात्॥१२॥

12. Only (whatever is expressedly) said, (is to be performed), because (some rites which could follow automatically and without any re-prescription, are also) mentioned again[1].

1. Generally, in an offering of the type of modification, only the special features are mentioned and the remaining are to be performed in accordance with the basic paradigme. But ŚB IV. 4.2.5 mentions the making of an "underlayer" of ghee at the time of offering the pap for Soma. It was not necessary to mention it because it could have come automatically from the basic paradigme. But because it is mentioned expressedly, it follows that only those rites are to be performed and not those which come automatically from the normal paradigme but not mentioned again. Thus because the Sviṣṭakṛt offering is not mentioned again (in ŚB), it should not be performed now, although it was due automatically, from the normal paradigme.

आज्यमासिच्योद्गात्रे सौम्यं प्रयच्छति॥१३॥

13. Having poured ghee (in it), he gives the (pap) for Soma, to the Udgātṛ.

चतुर्गृहीतं प्रचरण्या धिष्ण्येषु जुहोति यथान्युप्तं प्रभावयञ्छालाकान्प्रदीप्य-प्रदीप्य विभूरसीति (५.३१) प्रतिमन्त्रम्॥१४॥

14. He (then) makes libations of four-times scooped ghee, by means of the Pracaraṇī (an offering ladle) in the fire-hearths, in the order in which they were scattered (=prepared), making the ghee enough (*prabhāvayan*) (for all the fire-hearths) each time (holding over the fire-hearth concerned) faggots, having enflamed them, each time with one of the formulae (in sequence) beginning with *vibhūrasi* (VS V. 31)[1].

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1. Cp. ŚB IV. 4.2.7.

आग्नीध्रीये पुनः पश्चादिच्छन्॥१५॥

15. Afterwards[1], if he desires (he may pour ghee) into the Āgnīdhrīya (-fire-hearth), again[2].

1. After the libations of ghee are made in all the hearths.
2. ŚB IV. 4.2.8 mentions this practice but rejects it.

उपयामगृहीतोऽसि बृहस्पतिसुतस्येति (८.९) प्रतिप्रस्थाता पात्नीवतं गृह्णाति॥१६॥

16. The Pratiprasthātṛ scoops the Pātnīvata (-cup) with *upayāmagṛhītosi bṛhaspatisutasya*...(VS VIII. 9)[1].

1. Cp. ŚB IV. 4.2.9-12.

प्रचरणीशेषेण श्रीणात्येनमहं परस्तादिति (८.९)॥१७॥

17. (The Adhvaryu) mixes it with the remaining (ghee) in the Pracaraṇī (-offering-ladle) with *ahaṁ parastāt* ....(VS VIII. 9)[1].

1. Cp. ŚB IV. 4.2.13-14.

अग्नीत्पात्नीवतस्य यजेत्याह॥१८॥

18. He says (to the Āgnīdhra), "O Agnīt, recite offering-verse for the Pātnīvata.[1]"

1. Cp. ŚB IV. 4.2.15.

अग्ना३इ पत्नीवन्नित्युत्तरार्धे (८.१०) जुहोति॥१९॥

19. With *agnā 3 i patnīvan*... (VS VIII. 10), he makes the libation (of that scoop) in the northern part (of the Āhavanīya-fire)[1].

1. Cp. ŚB IV. 4.2.15-16.

प्रेष्यति चाग्नीन्नेष्टुरुपस्थमासीद नेष्टः पत्नीमुदानयोद्गात्रा संख्यापयोन्नेतर्होतुश्चमसमनून्नय सोमं मातिरीरिच इति (४.४.२.१७) ॥२०॥

20. And he summons, "O Agnīt, sit on the lap of the Neṣṭṛ; O Neṣṭṛ, lead up the wife the sacrificer ; make

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her exchange looks with the Udgātṛ; O Unnetṛ, fill up the Hotṛ's goblet, let no Soma-(juice) remain.[1]"

1. Cp. ŚB IV. 4.2.17.

प्रभावयेत्युक्थ्यादिषु॥२१॥

21. In the (sacrifices viz.) Ukthya etc.,[1] (he says to the Unnetṛ, instead of "Let no Soma juice remain,"), "make (the Soma) enough"[2].

1. Ukthya, Ṣoḍaśin, Atirātra, Vājapeya, Aptoryāma.
2. Cp. ŚB IV. 4.2.18.

आग्नीध्रे भक्षणं वषट्कारोपह्वानाभ्याम्॥२२॥

22. The consuming (of Soma), takes place in the Āgnīdhrīya (-shed),[1] because the Vaṣaṭ (-call) and the invocation (are made there only.)

1. This view is refuted in Sūtra 24.

सपात्र आसीदति नेष्टुरुपस्थम्॥२३॥

23. The Agnīdh, with the (Pātnīvata-) cup (in his hand) sits on the lap of the Neṣṭṛ[1].

1. Cp. ŚB IV. 4.2.18.

अत्र वा भक्षणं पात्रहरणसामर्थ्यात्॥२४॥

24. The consuming (should), rather, (be) here[1] on the strength of (i.e. because) the cup is brought (here).

1. in the Sadas, where the Neṣṭṛ is sitting and not in the Āgnīdhrīya-fire-hut.

अग्नीत्प्रक्षाल्य पात्रं खरे करोति॥२५॥

25. Having washed the (Pātnīvata-) cup, the Agnīdh keeps (it) on the mound.

X. 7.

यज्ञायज्ञियं स्तोत्रमुपाकरोति होतृचमसमुपस्पृश्य॥१॥

1. Having touched the Hotṛ's goblet (with two stalks

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of grass), (the Adhvaryu) bespeaks the Yajñāyajñīya-praise-song.

प्रोर्णुते चेच्छन्नुद्गातृवत्॥२॥

2. If (the Adhvaryu) desires, he covers his head in the same manner as the Udgātṛ[1].

1. The Udgātṛ covers his head at the time of singing the Yañāyajñīya. See TMB VIII. 7. 6-7; cp. JB I. 174.

पत्नीं सदः प्रवेश्यापरेणोत्तरत उपविष्टामुद्गात्रा समीक्षयति प्रजापतिर्वृषासीति (८.१०)॥३॥

3. Having made the wife of the sacrificer enter the Sadas, (the Agnīdh) makes her, when she sits to the north (of the Udgātṛ), exchange looks with the Udgātṛ, with *prajāpatir vṛṣāsi...* (VS VIII. 10)[1].

1. Cp. TMB VIII. 7.12.

पान्नेजनीभिरभिषिञ्चति विवृत्य दक्षिणोरुम्॥४॥

4. Having uncovered her right lap, she pours the Pānnejanī (feet-washing) (water) (on it)[1].

1. Cp. TMB VIII. 7.10.

उद्गात्रानुज्ञाता गछति॥५॥

ईक्षिता वा त्रिः॥६॥

5-6. She goes[1] (either) when she is allowed by the Udgātṛ or when she is looked at (by him) thrice.

1. She goes to her hall.

एवा न इन्द्रो मघवेति शस्यमाने ध्रुवं होतृचमसेऽवनयति ध्रुवं ध्रुवेणेति (७.२५)॥७॥

7. When the formula *evā na indro maghavā...* (ṚV IV. 17.20) is being recited (by the Hotṛ) (the Adhvaryu) pours the Dhruva (-scoop)[1] into the Hotṛ's goblet, with *dhruvaṁ dhruveṇa* ... (VS VII. 26)[2].

1. See IX. 6.22. 2. Cp. ŚB IV. 2.4.23.

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अवनयामि-स्थाने गृह्णामीति वा॥८॥

8. Instead of the word "*avanayāmi* (= I pour)" (in VS VII. 25) (he may) optionally (say) "*gṛhṇāmi* (= I scoop).[1]"

1. Cp. ŚB IV. 2.4.23.

वैश्वानरं यजमानस्य गृहीतश्चेत्॥९॥

9. And (he pours) the Vaiśvānara (-scoop) (in the goblet) of the sacrificer, in case (the Vaīśvānara-scoop) has been scooped[1].

1. See IX. 6. 24 where this scoop is optionally prescribed. For this Sūtra cp. ŚB IV. 2.4.1.

पात्रप्रक्षालनान्तेऽनुयाजाः समिदादि॥१०॥

10. At the end of the washing of the (Vaiśvānara-) cup, (the ritual) beginning with (the taking of) the fire-sticks[1] (and) the after-offerings[2] (are to be performed).

1. See III. 5.1.
2. See III. 5.5ff. The rites refered to here, are a part of the animal-sacrifice.

उक्थ्यविग्रहणमुत्तरेष्विन्द्रावरुणाभ्यामिन्द्राबृहस्पतिभ्यामिन्द्रा-विष्णुभ्यामिति (७.२३)॥११॥

11. In the further (sacrifices)[1] the Ukthya (-scoop) is to be divided with *indrāvaruṇābhyām...*, *indrābṛhaspatibhyām...* ; *indrāviṣṇubhyām...* (VS VIII. 23).

1. See the note on X. 6.21.

स्तुतशस्त्रे अधिके षोडशी चेत्॥१२॥

12. If the Ṣoḍaśin (-scoop) (is scooped)[1] then (only) the singing (of Stotra) and recitation (of the Śastra) (are) in addition.[2]

1. i.e. in the Atyagniṣṭoma-sacrifice.
2. and the other details mentioned in XII. 6.1 are not to be performed.

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तृतीयसवनेऽप्रसवः॥१३॥

13. In the third pressing, there is no impellation (by the Maitrāvaruṇa)[1].

1. In the morning-pressing (IX. 14. 19-20) and in the midday-pressing (X. 3. 23) there is an impellation.

स्रुग्व्यूहनम् अग्नेर्वनस्पतेरिन्द्रस्य वसुमतो रुद्रवत आदित्यवत ऋभुमतो विभुमतो वाजवतो बृहस्पतिमतो विश्वदेव्यावतः सोमस्योज्जितिमित्यग्निर्वनस्पतिरिन्द्रो वसुमान्रुद्रवानादित्यवानृभुमान्विभुमान्वाजवान्बृहस्पतिमान्विश्वदेव्यावान्त्सोमस्तमपनुदन्त्विति॥१४॥

14. The offering-ladles are separated with *agnervanaspateḥ...* (he separates the Juhū) (and) with *agnir vanaspatiḥ...* (he separates the Upabhṛt)[1].

1. For details see III. 6.17-19 and VS II.15.

पशुदेवतावनस्पतिभ्यां वा सोमोपदेशादितरासाम्॥१५॥

15. Or (one should separate the offering-ladles) in connection with the deity and Vanaspati of the animal (-sacrifice), because the other (deities)[1] are prescribed in connection with the Soma-sacrifice.[2]

1. viz. Indra Vasumat and Soma. See IX. 4.8 and VS VI. 32.
2. This view is rejected in the next Sūtra.

सर्वा वा सवनीयसौम्यभावात्॥१६॥

16. Or, rather, all (the deities mentioned in the formula *agnir vasumān...* etc. should be pronounced by using the whole formula) because there is the (pap) for Soma connected with the Soma-pressing.

1. And this pap, has a connection with Indra also as the oblations connected with the pressing have (See ŚB IV. 2.5.18). So the mention of Indra and Soma is not incorrect.

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X. 8.

विमुच्य स्रुचौ द्रोणकलशे हारियोजनग्रहणमुपयामगृहीतोऽसि हरिरसीति (८.११)॥१॥

1. Having unyoked[1] the offering-ladles, (the Adhvaryu) scoops the Hāriyojana (-cup) in the Droṇakalaśa, with *upayāmagṛhīto'si harirasi* (VS VIII. 11).

1. Cp. ŚB IV. 4.3. 2-7.

धानाश्चावपति हर्योर्धाना इति (८.११)॥२॥

2. And he puts the parched grains into it with *haryordhānāḥ*...(VS VIII. 11)[1].

1. Cp. ŚB IV. 4.3.7.

उन्नेतानुवाचयति मूर्धनि कृत्वा धानासोमेभ्योऽनुब्रूहीत्याश्राव्याह धानासोमान्प्रस्थितान्प्रेष्येति (४.४.३.९)॥३॥

3. The Unnetṛ, having placed the Droṇakalaśa on his (own) head, makes (the Maitrāvaruṇa) recite the invitatory-verse with, "Recite the invitatory - verse of the Soma and parched grains." Having (then) made (the Āgnīdhra) say *astu śrauṣaṭ,* (the Unnetṛ), says (to the Maitrāvaruṇa) "Summon (the Hotṛ to recite the offering- verse) of the parched grains and Soma brought forward.[1]"

1. Cp. ŚB IV. 4.3. 8-9.

भक्षं हरेदिच्छन्॥४॥

4. (The Adhvaryu), if he desires, may carry (the Droṇakalaśa) to the Hotṛ[1] for the sake of consuming.

1. ŚB IV. 4.3.10 mentions this practice but does not support it.

उत्तरवेदौ वा निधाय विलाभं यस्ते अश्वसनिरिति (८.१२) प्राणभक्षं भक्षयित्वोत्तरवेदौ निवपन्ति॥५॥ शाकलाधानं देवकृतस्येति (८.१३) प्रतिमन्त्रम्॥६॥

5-6. Or having laid down (the Droṇakalaśa) on the

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Uttaravedi, (the priests) scatter (the parched grains) (on the Uttaravedi) after having divided (the grains among them) and consumed them by means of smelling them, with *yaste aśvasaniḥ*... (VS VII. 12)[1], (the priests) put chips (of the sacrificial post into the Āhavanīya-fire), with each one of the formulae (in sequence) beginning with *devakṛtasya* (VS VIII. 13).

1. Cp. ŚB IV. 4.3. 10-12.

अपरेण चात्वालं यथास्वं चमसान्पूर्णपात्रानवमृशन्ति हरितकुशानवधाय सं वर्चसेति (८.१४)॥७॥

7. Having put green sacred grass-stalks (in them) (all the priests who have goblets) touch their own goblets–which vessels are filled (with water) (and are situated) to the west (of the pit (*cātvāla*)–with *saṁvarcasaḥ*...(VS VII. 14)[1].

1. Cp. ŚB IV. 4.3. 13-14.

मुखान्यालभन्ते ॥८॥

8. They then touch their faces[1].

1. Cp. ŚB IV. 3.4.15.

दधिक्राव्ण इत्याग्नीध्रे (२३.३२) दधिभक्षणम् ॥९॥

9. (All the priests) consume curds in the Āgnīdhrīya (hut) with *dadhikrāvṇaḥ*... (VS XXIII. 32)[1].

1. Cp. Āpśs XIII. 18.1.

पत्नीसंयाजाः पशुवत् ॥१०॥

10. The Patnīsaṁyājas[1] are performed in the same manner as in the animal sacrifice[2].

1. forming a part of the oblations connected with the Soma-pressing.
2. by means of the tail of the victim. See VI. 9.14.

समिन्द्र ण इति (८.१५) नव समिष्टयजूंषि जुहोति प्रतिमन्त्रम्॥११॥

11. (The Adhvaryu) makes nine Samiṣṭayajus-liba-

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tions each with one of the formulae (in sequence) beginning with *samindra ṇaḥ*...(VS VIII. 15-22)[1].

1. Cp. ŚB IV. 4.4. 1-14.

आसन्द्यौदुम्बर्यौ चात्वालं हरन्ति सोमलिप्तं च ॥१२॥

12. (The Adhvaryu and his assistants) bring the throne-seat, the Audumbarī and whatever is besmeared with Soma (i.e. all the vessels connected with Soma), towards the pit[1].

1. Cp. ŚB IV. 4.5.2.

कृष्णविषाणामेखले चात्वाले प्रास्यति माहिर्भूरिति (८. २३)॥१३॥

13. (The Adhvaryu) throws the black-antelope's horn and the girdle (of the sacrificer) into the pit with *māhirbhūḥ*...(VS VIII. 23)[1].

1. Cp. ŚB IV. 4.5. 2-3.

प्रतिप्रस्थाता च शङ्कुयोक्त्रे तूष्णीम् ॥१४॥

14. And the Pratiprasthātṛ (throws) the peg (for scratching, used by the sacrificer's wife) and her zone (*yoktra*) into the pit, silently.

उरुं हीति (८.२३) वाचयति ॥१५॥

15. (The Adhvaryu) makes (the sacrificer) recite *uruṁ hi* ... (VS. VIII. 23)[1].

1. Cp. ŚB IV. 4.5. 4-5.

साम प्रेष्यति गाय ब्रूहीति वा ॥१६॥

16. He summons (the Prastotṛ), "Sing or speak the Sāman."[1]

1. ŚB IV. 4.5.6 mentions both these alternatives but supports the first.

व्याध्वोदकान्तयोश्च ॥१७॥

17. (He also summons him to sing the sāman) in the mid-way and at the water-side.

सर्वे निधनमुपयन्ति ॥१८॥

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18. All (the priests and the sacrificer) join at (the time of singing) the finale.

आहृतमादायावभृथं गच्छन्ति स्यन्दमानानां स्थावराः ॥१९॥

19. Having taken the brought (things)[1] they go for the Avabhṛtha (-rite) towards the standing pool in the flowing (water)[2].

1. See Sūtra 12. 2. Cp. ŚB IV. 4.5.10.

तदभावेऽन्याः॥२०॥

20. In the abscence (of a standing pool) (they go) to any other (water)[1].

1. Cp. ŚB IV. 4.5.10.

नमो वरुणायेति (८.२३) वाचयत्यपोऽवक्रमयन्॥२१॥

21. While making (the sacrificer) step down into the water, (the Adhvaryu) makes him recite *namo varuṇāya...* (VS VIII. 23)[1].

1. Cp. ŚB IV. 4.5.11.

प्रास्य समिधं चतुर्गृहीतेनाभिजुहोत्यग्नेरनीकमिति (८.२४)॥२२॥

22. Having thrown a fire-stick (into the water), he makes a libation on it by means of the four-times scooped ghee, with *agneranīkam...*(VS VI II. 24)[1].

1. Cp. ŚB IV. 4.5.12.

अपरेण प्रयाजान्बर्हिर्वर्जम्॥२३॥

23. By means of the second (four-times scooped ghee), (he offers) the fore-offerings, except (the fourth fore-offering viz.) to Barhis[1].

1. Cp. ŚB IV. 4.5.14.

अप्सु जुहोति॥२४॥

24. He offers the libations in the water (and not in the fire).

एककपालेनावदायं चरति॥२५॥

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25. They proceed with the ritual of the (sacrificial bread prepared) on one potsherd, each time having cut (portions)[1].

1. generally a bread on one potsherd is offered in the all-at-once manner. But the present case is an exception. Cp. ŚB IV. 4.5.16.

ऋजीषस्येच्छन्नवद्येत्॥२६॥

26. If he desires, he may cut the portions of the Soma-husks (or not)[1].

1. ŚB IV. 4.5.16 mentions both the alternatives but rejects the first.

अग्नीवरुणाभ्यां सर्वहुतं शेषम्॥२७॥

27. He should offer the remaining (sacrificial bread) to Agni and Varuṇa in the all-at-once manner[1].

1. This is the Sviṣṭakṛt offering in the present context. For this Sūtra cp. ŚB IV. 4.5.17.

ऋजीषस्य च सकृत्पूर्वे चेत् ॥२८॥

28. And (makes) only one (cutting) of the husks if (he has cut portions) earlier[1].

1. See Sūtra 26. Cp. ŚB IV. 4.5.17.

वश एतत्कुर्यात्॥२९॥

29. This[1] is to be done if it is desired so[2].

1. This rite consists of six offerings viz. the four Prayājas (fore-offerings), one main offering and one Sviṣṭakṛt offering.
2. Cp. ŚB IV. 4.5.18.

यजमानोक्तावाज्यभागौ बर्हिर्वर्जं चानुयाजौ॥३०॥

30. If it is told by the sacrificer, then (the Adhvaryu should perform) the two ghee-potions and the after-offerings (*anuyājas*), excluding that to Barhis[1].

1. These four offerings are in addition to those mentioned above. For this Sūtra cp. ŚB IV. 4.5.19.

अन्यतरत्कृत्वा॥३१॥ समुद्रे त इत्यृजीषकुम्भं (८.२५) प्लावयति॥१॥

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31, X. 9.1. Having performed either of the two (procedures)[1], (the Adhvaryu makes the pitcher of the Soma husks float (in the water), with *samudre te...*(VS VIII. 25)[2].

1. Thus having performed either the six offerings or four offerings. See X. 8. 29-30.
2. Cp. ŚB IV. 4.5.25.

X. 9.

देवीराप इति (८.२६) विसृज्योपतिष्ठते॥२॥

2. Having upheld it (= pitcher), (the Adhvaryu) stands near it worshipping it with *devīrāpaḥ* ... (VS VIII. 26)[1].

1. Cp. ŚB IV. 4.5.21.

अवभृथेति (८.२७) मज्जयति॥३॥

3. He immerses (the pitcher) with *avabhṛtha...*(VS VIII. 27)[1].

1. Cp. ŚB IV. 4.5.22.

कृष्णाजिनान्तं च मा मैन्द्र्यं ज्यैष्ठ्यं श्रैष्ठ्यं व्यौषीरिति पुत्रायैनत्प्रदाय वरुणप्रघासवत्स्नानप्रभृत्या समिदाधानात्॥४॥

4. And (he also immerses) the end of the black-antelope's skin, with, "Do not do not separate (from me) the sense-power, the bestness, the highestness". Having given it to his son[1] (the sacrificer does the activities) in the same manner as in the Varuṇa-praghāsa-rite, beginning with the bath upto putting a fire-stick (in the Āhavanīya-fire).[2]

1. Cp. JB II. 66. 2. See V. 5. 31-35. For this Sūtra cp. ŚB IV. 4.5.23.

सोमलिप्तं प्रास्यति॥५॥

5. The sacrificer throws (all that is) besmeared with Soma.

अदानं पूर्वयोः॥६॥

6. The two earlier garments[1] are not to be given[2].

1. worn by the sacrificer and his wife.

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2. This is to contrast with the Varuṇapraghāsa rite where the earlier garments are given as gifts (see V. 5.34.)

उद्वयमित्युन्नेत्रोन्नीता (२०.२१) आमहीयां जपन्तो गच्छन्त्यपाम सोममृता अभूमागन्म ज्योतिरविदाम देवान् किं नूनमस्मान्कृणवदरातिः किमु धूर्तिरमृत मर्त्यस्येति ॥७॥

7. (The priests and the sacrificer) made to ascend by the Unnetṛ with *udvayam...* (VS XX. 21), go to the sacrificial ground[1] while muttering the Āmahīyava-verse, beginning with *apāma somam* (ṚV VIII. 48.3)[1].

1. Cp. ŚB IV. 4.5.23.

शालाद्वार्यमपरेणास्ते यजमानः कृष्णाजिनमङ्के कृत्वा ॥८॥

8. The sacrificer sits to the west of the fire which is situated near the door of the Śālā (viz. the old Āhavanīya), having placed the black-antelope's skin on his thigh.

स्रुवाहुतिं जुहोति मैन्द्रयं ज्यैष्ठ्यं श्रैष्ठ्यमग्निर्दधातु स्वाहेति॥९॥

9. The Adhvaryu makes a libation (of ghee) by means of a dipping spoon with, "May Agni place in me[1] the sense-power, the bestness, the highestness.[1]"

1. the text should be corrected as *mayīndriyam...* (Cp. JB. II. 67).

कृष्णाजिनं निधायोदयनीया प्रायणीयावत् ॥१०॥

10. Having laid down the black-antelope's skin (somewhere), (the Adhvaryu should perform) the Udayanīyā (-offering) in the same manner as that of the Prāyaṇīyā (-offering)[1].

1. For details see VII. 5. 13-22. For this Sūtra cp. ŚB IV. 5.1. 1-4.

पथ्या स्वस्तिश्चतुर्थी ॥११॥

11. Pathyāsvasti (should be) the fourth (deity) in the Udayanīyā)[1].

1. In the Prāyaṇīyā, Pathyāsvasti is the first deity. For this Sūtra cp. ŚB IV. 5.1.4.

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पात्रप्रोक्षणाद्याज्यासादनात्सवनीयवत्परिव्ययणादि मैत्रावरुणी वशानूबन्ध्या ॥१२॥

12. Having performed (the rites) beginning with sprinkling upon utensils upto the placing of the ghee, in the same manner as that for the (animal-sacrifice) connected with the Soma-pressings[1], (he performs the rites) beginning with the girdling (of the sacrificial post)[2] (in connection with the animal-sacrifice) of a sterile Anūbandhyā (-cow) for Mitra and Varuṇa[3].

1. See IX. 1. 3-5 and the references given there.
2. See VI. 3. 14-15. For this Sūtra cp. ŚB III. 5.1.5.

स्वर्ववगूहनादि वा कृतत्वात् ॥१३॥

13. Or, rather, (he performs the rites) beginning with the concealing of the chip of the sacrificial post[1] (only), because the rites like girdling etc. are already performed.

1. For this see VI. 3.17.

वशाभाव उक्षा ॥१४॥

14. In the abscence of a barren cow, a bullock (may be seized)[1].

1. Cp. ŚB IV. 5.1.9.

उभयाभावे पयस्या ॥१५॥

15. In the abscence of the both[1] a milk-mess (should be offered).

1. viz. a barren cow and a bullock.

आसाद्यैनामाज्यभागप्रभृतीडान्तामेके ॥१६॥

16. Having placed it (= milk-mess) (on the altar), some (perform the ritual of it) beginning with the ghee-portions upto the Iḍā (-rite).[1]

1. Some others perform the complete ritual of an offering. The normal basic paradigme of an offering is the New and Full moon offerings.

उदवसानीयाग्नेयः पञ्चकपालः समारूढनिर्मथिते ॥१७॥

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17. Then the Udavasānīyā (-offering should be performed). (In it, a sacrificial bread prepared) on five potsherds (should be offered) to Agni in the fire produced out of churning sticks, on which fires have been mounted[1].

1. Cp. ŚB IV. 5.1.13-14.

हिरण्यं दक्षिणा॥१८॥ अनड्वान्वा ॥१९॥

18-19. Gold is gift (for this offering). Or, an ox[1].

1. Cp. ŚB IV. 5.1.15.

पशुवद्वाहुतिः ॥२०॥

20. Or, he may make a libation in the same manner as at (the end of) the animal (-sacrifice).[1]

1. For this see VI. 10. 10-13. Thus this libation consists of four-times scooped ghee, and is to be offered with *uru viṣṇo...* (VS V. 41), and the gift for it is according to one's enthusiasm. For this Sūtra cp. ŚB IV. 5.1.16.

तदन्ते सायमाहुतिः ॥२१॥

21. Then the evening-libation[1] should be made[2].

1. evening-Agnihotra-libation.
2. Cp. ŚB IV. 5.1.16.

सोमाङ्गं संनिधिविरोधाभ्याम् ॥२२॥

22. (This evening-libation is) a part of the Soma (-sacrifice), because of the vicinity[1] and because of the contrast[2].

1. This libation is prescribed in the vicinity of the Soma-sacrifice. Thus ŚB IV. 5.1.16 it is said that after the Udavasānīyā-offering is ended, the evening-libation should be performed.
2. The Udavasānīyā offering may end even before the evening and it will not be possible to offer the evening-libation until the evening. But then there will be contrast with the sacred text which prescribes the eveing-libation to be offered immediately after the Udavasānīyā-offering. The view mentioned in this Sūtra is refuted in the next Sūtra.

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नित्या वा प्रातराहुतिश्रुतेः ॥२३॥

23. Or, (this evening-libation is not a part of the Soma-sacrifice but) rather, the obligatory (*nityā*) one, because of the sacred text about the morning-libation.

1. ŚB IV. 5.1.16 mentions that the morning libation should be offered in its proper time. So both the morning and the evening-libations referred to here, are the usual, obligatory Agnihotra-libations. The evening-libation here, is not a part of the Soma-sacrifice, even though it is offered immediately after the Udavasānīyā-offering and this time may not be the "real" evening.

नियतक्रियातः ॥२४॥

24. Henceforth, the sacrificer should perform the regular activities[1].

1. e.g. giving the obligatory gifts, etc. These rites were prohibited in VII. 1.27.

एष प्रथमः सोमः॥२५॥

25. This (viz. Agniṣṭoma) is the first Soma-sacrifice to be performed by a sacrificer[1].

1. Cp. XIV. 1.2.

आदीप्य प्रविशन्ति॥२६॥

26. Having inflamed (the spread sacrificial grass) they (= the sacrificer and priests) enter (the village or their houses[1]).

1. Cp. TS III. 3.8.3.

षडुत्तरे॥२७॥ अत्यग्निष्टोम उक्थ्यः षोडशी वाजपेयोऽतिरात्रोऽप्तोर्यामः॥२८॥

27-28. (There are) six further (sacrifices) viz. Atyagniṣṭoma, Ukthya, Ṣoḍaśin, Vājapeya, Atirātra, and Aptoryāma.

तेषामुक्थ्योऽच्छावाकमभि संतिष्ठते होतारमितरे॥२९॥

29. Out of these, the Ukthya ends with (the recitation of) the Acchāvāka, the others with (that of) the Hotṛ.

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वैश्यराजन्ययोः सोमे न्यग्रोधस्तिभीनुपनह्योच्छन्भक्षाय क्रयणप्रभृत्यनुसोममावृता समानमासादनं प्रागभिषवात्॥३०॥

30. In the Soma (-sacrifice) of a Rājanya or of a Vaiśya, the Adhvaryu, desiring to prepare a portion to be consumed (by the sacrificer,) (should perform the ritual) after having tied up the branches of fruits of Nyagrodha (ficus indica) (-tree), and then having gone through the procedure in a similar manner as that for Soma, starting with the purchase, and the placing[1] (which occurs) before the pressing should be of the same type.

1. viz. on the lap of the sacrificer, in the cart, on the throne-seat and the Havirdhāna-shed.

चमसोन्नयनकाले वाहृत्य दध्नोन्मृद्य तच्चमसमनून्नयेत् ॥३१॥

31. Or, having brought (the Nyagrodha-fruits) at the time of filling up (of the goblets), and pounded up with curds, he should fill up into his (the sacrificer's) goblet after (the other goblets are filled up).

हूयमानेषु कुशतरुणेन जुहोत्यहं त्वदस्मीति॥३२॥

32. While the libations (of other Soma goblets) are being made, the Caṃasādhvaryus should make the libation (from that goblet), by means of a sprout of the sacred grass with *ahaṁ tvadasmi* (TB I. 2. 1. 20).[1]

1. For Sūtras 30-31 cp. ĀPŚS XII. 25.4.

Duties of the Brahman

XI. 1.

ब्रह्मत्वमतः ॥१॥

1. Now the duties of the Brahman (will be mentioned).

वाग्यतः कर्मणि वर्तमाने ॥२॥

2. He should be restrained in his speech while the ritual is being performed.

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हिरण्यवत्यां हुतायां दक्षिणोऽनुगच्छत्या क्रयात् ॥३॥

3. After the libation with (the ghee in which) gold (is kept)[1] is offered, he follows (the Adhvaryu) by his right (=south), upto the purchase of Soma.

1. For this see VII. 6.8-9.

क्रीते प्राङ्तीत्य पूर्वेणानः परीत्यापरेण वा दक्षिणोऽनुगच्छत्या निधानात् ॥४॥

4. After (the Soma is) purchased, having gone forward to the east, then having turned around the (Soma)-cart by its east or west, he follows (the cart) by right (=south), until the Soma is deposited (in the Śālā)[1].

1. See VII. 9.33.

दक्षिणाग्निं वापरेण घर्मे ॥५॥

5. When the Pravargya-rite is being performed, he sits either to the west of the Dakṣiṇa-fire or (to the south of the Gārhaptya-fire).

स्तम्बयजुर्हरिष्यत्याहवनीयदेशं दक्षिणेनास्ते वेदिसहितः ॥६॥

6. When (the Adhvaryu) is about to carry the Stambayajus[1] (the Brahman) sits to the south of the Āhavanīya (-fire), close to the altar.

1. For this see VIII. 3.13.

एवं सर्वत्र प्रागग्नीषोमप्रणयनात् ॥७॥

7. In this manner, (he should sit) during all (the rites) upto the bringing forward of the fire and Soma.

कर्मणः-कर्मणो वा सहितस्तत्तदेवान्वेत्य ॥८॥

8. Or, he sits, close to (the place) of each rite (when it is being performed), having gone towards it.

आहवनीये प्रणीयमानेऽप्रतिरथस्य (१३.३३-४४) द्वादश ब्रुवन्नग्नौ ॥९॥

9. In a (fire-altar-building rite), when the Āhavanīya (-fire) is being brought forward, (he follows it) reciting twelve (verses) of the Apratiratha (-hymn).[1]

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1. viz. VS XIII. 33-44; ṚV X. 103. 1-12. For this Sūtra cp. ŚB IV. 2.3.5.

सर्वत्रैके ॥१०॥

10. According to some, (he follows the fire being brought forward reciting the above mentioned verses) in every case[1].

1. i.e. whether the fire-altar-building-rite is being performed or not.

स्तीर्णायां यथार्थमेत्य ॥११॥

11. After having gone according to the requirements, (he sits on his place) after (the sacrificial grass is) spread on (the Vedi)[1].

1. See VIII. 6.29.

अग्नीषोमप्रणयनायोत्तरेण धिष्ण्याञ्छालाद्वार्यं पूर्वेणैत्यास्ते दक्षिणतः॥१२॥

12. For the sake of bringing forward of fire and Soma, having come by the north of the Dhiṣṇyas (fire-hearths), and by the east of the fire situated at the door of the Śālā he sits to the south (of that fire).

हुते च सोममादायाग्निमन्वेति ॥१३॥

13. When the two libations are made (with VS V. 35)[1], he follows the fire having taken the Soma[2].

1. For these libations (called Vaisarjana-homa) see VIII. 7. 1-2.
2. Cp. Vaitāśs XV. 14.

यजमानो वा सोमं हरेत् ॥१४॥

14. (Either he) or the sacrificer should bring the Soma.

अन्यस्मै प्रदायानिहिते यथेतमेत्यास्ते दक्षिणतः ॥१५॥

15. Having given (the Soma) to another priest, while yet the (Āgnīdhrīya-fire-hearth) has not been deposited (by the Adhvaryu), he sits to the south (of the place of the

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Āgnīdhrīya-fire-hearth) having come (by the same way) as he went.

हुते च सोममादायाहवनीयं चातीत्य ॥१६॥

16. And after the libation is made (with VS V. 37)[1], (the Brahman, again) having taken the Soma, (then having gone towards the Āhavanīya), (then having given it to another priest), then having gone beyond the Āhavanīya, (sits down) (to its south).

1. into the Āgnīdhrīya ; See VIII. 7.9.

अपररात्रेऽग्नीषोमप्रणयनवदिच्छन् ॥१७॥

17. In the latter part of the night (before the Soma-pressing-day), (he may sit to the south of the fire situated at the door of the Śālā in the same manner as that at the time of bringing forward of Agni and Soma[1], if he desires so[2].

1. See Sūtra 12. Thus having gone by the north of the fire-hearths and by the east of the fire situated near the door of the Śālā, he sits down to the south of that fire.
2. Thus there is an option. He may sit to the south of the Āhavanīya-fire or of the Śālādvārya-fire.

विप्रुषां होमं हुत्वा प्रतिहर्तारमन्वारभेत वादीक्षितः ॥१८॥

18. The non-consecrated (Brahman),[1] having made the Vipṛḍ-libation[2] may hold the Pratihartṛ or not.

1. i.e. the Brahman in a sacrifice other than that of the Sattra type. In a sacrifice of the Sattra-type all the priests are also consecrated. So in a Sattra the option mentioned in this Sūtra does not prevail. IX. 6.27 does not mention the Brahman among the priests holding each other form behind, for creeping for the out-doors-laud. But this Sūtra allows him optionally to hold the Pratihartṛ and creep. In a Sattra, however, he should not take part in the creeping at all.
2. For this see IX. 6.30.

प्रस्तोत्रामन्त्रित एतं ते देव सवितः (२.१२) स्तुत सवितुः

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प्रसव इत्युक्त्वा प्रसौति॥१९॥ देव सवितरेतद्बृहस्पते प्रेति वा॥२०॥

19-20. When asked by the Prastoṭṛ he impels (the chanters to sing) having uttered, "*etaṁ te deva savitaḥ*... (VS II. 12); do you praise-sing under the impellation of Savitṛ." or "O divine Savitṛ, O Bṛhaspati, forwards; (do you praise-sing under the impellation of Savitṛ).[1]"

1. Cp. ŚB IV. 6.6. 6-7.

रश्मिना सत्यायेति (१५.६) वा प्रतिमन्त्रम्॥२१॥

21. Or, he may impel (each praise-song) with one of the formulae beginning with *raśminā satyāya* (VS XV.6) to each formula, (adding the words, "do you praise-sing under the impellation of Savitṛ").

येन प्रवेशनं तस्मिन्त्सर्पणम् ॥२२॥

22. Through which (doors) he enters, in the same (door), he performs the creeping (=Sarpaṇa)(-rite)[1].

1. i.e. touching the two posts near the door. See IX. 8.20. Thus he enters the Sadas through the eastern or western door and touches the posts near that door itself.

पूर्वेण यूपं परीत्यापरेण चेत् ॥२३॥

23. If (he enters) through the western door, (he should enter) having gone round by the east of the sacrificial post.

प्रशास्तुर्दक्षिणत आस्ते ॥२४॥

24. (At the time of the Stotras and Śastras) the Brahman sits to the right (=south) of the Maitrāvaruṇa.

अपरेण धिष्ण्यानितरे ॥२५॥ नेष्टा च ॥२६॥

25-26. The others (viz. Brahman's assistants)[1] sit to the west of (their respective) fire-hearths. And the Neṣṭṛ (sits to the west of his hearth).

1. The Brāhmaṇācchaṁsin, Potṛ, and Āgnīdhra.

विसंस्थितसंचरः प्रशास्तृधिष्ण्यं वोत्तरेणापवमाने ॥२७॥

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27. The passage (for the Brahman), when (a Soma pressing) is not completed, except for the Pavamāna (-laud), should be either by the north (or by the south) of the Maitrāvaruṇa's hearth[1].

1. while, a Pavamāna or a pressing is not completed, the passage should be only by the south of the Maitrāvaruṇa's hearth.

स्वं-स्वमितरे ॥२८॥

28. The others[1] (go by the north or by the south of their own respective) (hearth) (*during* a pressing) (and only by the south, *after* a pressing is completed).

1. assistants of the Brahman.

Dvādaśāha

XII. 1.

ज्योतिष्टोमधर्मा एकाहद्वादशाहयोस्तद्गुणदर्शनात् ॥१॥

1. The properties of Jyotiṣṭoma are valid in the one-day-(-sacrifices) and in the twelve-day-(sacrifices) because the attributes of it are seen in them.

प्रथमस्य व्रात्यस्तोमसाद्यःक्रेषु वचनात् ॥२॥

2. (The properties) of the first (Vrātyastoma or Sādyaskra) (are valid) in the (other) Vrātyastomas and Sādyaskras (respectively), because of the very name (*vacana*)(of them).

अग्निष्टुत्सु चैके ॥३॥

3. According to some, (the properties of the first Agniṣṭut are valid in the other) Agniṣṭuts (also) (on account of their very name)[1].

1. The Agniṣṭut-sacrifices should be considered as different sacrifices according to the desires for which they are performed. In these different Agniṣṭuts, the actual difference is that of chanting only. The remaining properties are the same (See XXII. 4. 28-51).

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द्वादशाहः सत्त्रमहीनश्च ॥४॥

4. The Dvādaśāha (twelve-day-sacrifice) is (both) a Sattra (= sacrificial session) and an Ahīna.

आसत उपयन्तीति सत्त्रलिङ्गं यजत इत्यहीनस्य ॥५॥

5. "They sit" or "they approach" this is the characteristic of a Sattra and "he sacrifices" (is the characteristic) of an Ahīna.

उभयतोऽतिरात्रं सत्त्रमुपरिष्टादहीनस्य ॥६॥

6. A sacrificial session has an Atirātra (-Sacrifice) on both the sides ; (an Atirātra) is (only) at the end of an Ahīna.

यजमानाः सर्वे सत्त्रेषु ॥७॥

7. In the sacrificial sessions all (the priests) are sacrificers.

अदक्षिणानि च स्वामियोगात् ॥८॥

8. And they (= sacrificial sessions) are without any sacrificial gifts because of the connection of the owner (with the priesthood).

गृहपतिर्याजमानमयुक्तत्वात् ॥९॥

9. The Gṛhapati performs the duties of the sacrificer, because he is not employed (in the other duties).

दर्शनाच्च ॥१०॥

10. And it is seen (that the Gṛhapati does the duties of the sacrificer)[1].

1. See e.g. ŚB III. 4.2.15 where it is said that when many persons are consecrated (i.e. during a sacrificial session), the Tānūnaptra ghee is to be given to the Gṛhapati only after pouring the fast milk into it.

सर्वे संस्कारात् ॥११॥

11. All (should perform the duties of the sacrificer) because it (consecration) is a sanctificatory rite.[1]

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1. This Sūtra opposes the view mentioned in the Sūtras 9-10. All the performers have been consecrated. The consecration is a sanctificatory rite. So all should perform the duties of a sacrificer.

दर्शने वचनात् ॥१२॥

12. As regards what is "seen", (the Gṛhapati is meant here) because of the specific statement (there)[1].

1. This refers to the argument mentioned in Sūtra 10. because there is a specific statement therefore, in that connection only, the *Gṛhapati* does the duties of the sacrificer. But when there is no specific statement *all* should perform the duties of a sacrificer.

अविभवति गृहपत्यन्वारम्भः॥१३॥

13. When it is not possible (to perform a duty by each of them), the members should hold the Gṛhapati from behind.[1]

1. And thus the other performers also can be supposed to have performed that duty in a mystical manner.

परार्थेष्वेकः कृतत्वात् ॥१४॥

14. In connection with the duties meant for the other[1], (the Gṛhapati) alone (should be the performer) (because there) it is done (by the other performers, mystically).

1. viz. the duties meant for the sake of sacrifice. There are three types of duties: (*a*) For oneself : e.g. shaving the head etc. These duties are performed by all the performers (and not merely by the Gṛhapati). (*b*) For oneself as well as for the sake of the other i.e. the sacrifice: e.g. adding fuel to the fire, etc. In these rites, the other performers hold the Gṛhapati from behind. (*c*) For the other i.e. for the sacrifice : e.g. measurement of the Audumbarī-post, sacrificial post etc. In this respect, *only the Gṛhapati* is taken into consideration.

अग्निं चेष्यमाणाः समारोह्य गृहपतिर्मध्ये मन्थत्यर्थश इतरे दक्षिणोत्तराः॥१५॥

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15. When they are about to build the fire (-altar), then having made the fires mount upon (the churning sticks), the Gṛhapati churns out (fire) in the middle : the other half (of the performers) in the the south and half in the north (of the Gṛhapati) (churn out fire)[1].

1. In Sūtras XII. 1.15-2.3, the first alternative of fire churning is mentioned. For this Sūtra cp. ŚB IV. 6.8.5.

गृहपत्याहवनीयेऽङ्गारप्रासनम् ॥१६॥

16. In the Āhavanīya (–fire), of the Gṛhapati, (the other performers throw burning coals (form their own respective Gārhapatya).

तत्र प्राजापत्यः पशुः ॥१७॥

17. In that (Vihāra=place of sacrificial performance), the animal for Prajāpati (should be offered).

आज्येन पत्नीसंयाजा गृहपतिवर्जम् ॥१८॥

18. Except the Gṛhapati[1], they perform the Patnīsaṁyājas by means of ghee (in their respective Gārhapatya)[2].

1. The Gṛhapti performs the Patnīsaṁyānjas by means of the tail of the victim.
2. Cp. ŚB IV. 6.8. 19..

तदहर्दीक्षा ॥१९॥

19. That day is the Dīkṣā-day.

1. viz. on which the victim for Prajāpati is offered.

अशक्तौ नियतक्रिया समारूढनिर्मथितेषु सर्वत्र ॥२०॥

20. If it is not possible (to perform the animal-sacrifice for Prajāpati and the Dīkṣā-rite) on the same day, the regular activities[1] should be performed, in all cases, in the fires produced out of the churning-sticks after making (the fires mystically) mount on them.

1. viz. Agnihotra etc.

दीक्षाकाल उदग्वंशायां पूर्ववन्मन्थनम् ॥२१॥

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21. At the time of the consecration, the churning out (of the fire) (should be done) in the same manner as (described) earlier, in the Śālā, the beem of which (runs from the south) of the north.

गार्हपत्ये प्रासनमत्र ॥२२॥ आहवनीयस्ततः॥२३॥

23. Out of that (Gārhapatya-fire) Āhavanīya (-fire is taken out).

तत्र दीक्षा ॥२४॥

24. There, (in that Vihāra), the Dīkṣā (consecration) (should be performed).

उपवसथप्रभृति प्रागग्नीषोमप्रणयनादुपशमय्य चिनोत्येनाञ्छालाद्वार्याद्दक्षिणोत्तरान्धिष्ण्यवद्वा श्रुतेः॥२५॥

यथोक्तं गृहपतेः ॥२६॥

25-26. On the Upavasatha-day, before the leading forward of Agni and Soma, having extinguished these[1], (the Adhvaryu) builds them in the south and north of the Śālādvārya (-fire), either in the same manner as that of the Dhiṣṇyas (fire-hearths) (on the authority) of a sacred text[2] or, in the same manner as described (for the Gārhapatya) of the Gṛhapati.

1. The Gārhapatya-fires of the priests like Brahman etc.
2. See ŚB IV. 6.8.6.

XII. 2.

आग्नीध्रीय उद्यतेऽङ्गारमेकैकं हरन्ति प्रतिचिति शालाद्वार्यात्॥१॥

1. When the Āgnīdhrīya (fire) is lifted up each one of (the priests viz. Brahman etc.) carries one burning coal from the Śālādvārya fire, towards his respective building of the Gārhapatya-fire[1].

1. Cp. ŚB IV. 6.8.7.

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प्रत्यग्नि सवनीयपुरोडाशा भूयो हविरुच्छिष्टमसत्समाप्त्या इति श्रुतेः (४.६.८.१७) ॥२॥

2. In each fire, the sacrificial bread etc. connected with the pressing (are to be offered), because there is a sacred text, "Let more sacrificial food be left over for the sake of completeness".[1]

1. ŚB IV. 6.8.17. When there are many oblation-substaness, then a lot of that sacrificial food remains which is to be consumed by the performers. They subsist on that food and complete the sacrificial session.

पत्नीसंयाजाश्च ॥३॥

3. And the Patnīsaṁyājas (are to be offered) as (described) earlier.[1]

1. See XII. 1. 18.

गृहपतिं वा पर्युपविश्य मन्थन्ते ॥४॥

4. Or, they churn out (fire) having sat around the Gṛhapati.[1]

1. In Sūtras XII. 2. 6-7, the second alternative of the churning out of fire is mentioned. For this Sūtra cp. ŚB IV. 6.8.10.

गृहपतिः प्रथमः-प्रथमः सर्वत्र ॥५॥

5. In every case, the Gṛhapati (churns out fire), the first[1].

1. Cp. ŚB IV. 6.8.10.

जातं-जातं गृहपतिगार्हपत्ये प्रास्यन्त्युभयत्र॥६॥

6. In both the cases, they throw the born fire into the Gārhapatya (-fire of the Gṛhapati).

1. viz, whether the Dīkṣā and the animal-sacrifice fall on the same day or are performed on separate days.

उपवसथप्रभृति तुल्यं सर्वेषु ॥७॥

7. In every case the ritual of the Upavasatha[1] (-day) etc. is the same.

1. See XII. 1.25.

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अरण्योर्वाहुर्गृहपतेर्य इतोऽग्निर्जनिष्यते स नः सह यदनेन यज्ञेन जेष्यामोऽनेन पशुबन्धेन तन्नः सह सह नः साधुकृत्या नाना पापकृत्या य एव पापं करवत्तस्यैव तदित्युक्त्वा (४.६. ४.१३) गृहपतिः समारोहयते स्वौ प्रथमम् ॥८॥

8. Or[1], (they make their Gārhapatya and Āhavanīya fires mount) on the churning sticks of the Gṛhapati (and) say, "What fire will be produced out of this that will be ours in common; our good deeds will be in common; our evil deeds will be separate; whoever will do evil, it will be his alone[2]." Having uttered this, the Gṛhapati makes his own (Gārhapatya and Āhavanīya fires) to mount (on the churning-sticks) (and then makes the fires of the others to mount)[3].

1. This is the third alternative of fire-churning, described in XII 2.8-13.
2. See ŚB IV. 6.8.13.
3. Cp. ŚB IV. 6.8.13.

यथास्वं वेतरे ॥९॥

9. Or, the others make their own respective (fires mount upon the churning-sticks)[1].

1. Cp. ŚB IV. 6.8.13.

दीक्षाकाले संवादप्रभृति पशुबन्धस्थाने सत्रेणेति॥१०॥

10. At the time of conscecration, (the ritual) beginning with the agreement (*saṁvāda*)[1] (is to be performed). (At that time, however) instead of (the word) "animal-sacrifice[1]," (the word) "sacrificial session" is to be used[2].

1. See Sūtra 8.
2. Cp. ŚB IV. 6.8.15.

एकाहवद्वोत्तमे शालागार्हपत्यपुरोडाशपत्नीसंयाजाः ॥११॥

11. In the last (alternative)[1], the Śālā, the Gārhapatya (-fire-altar), the sacrificial bread (in connection with the Soma-pressing), and the Patnīsaṁyājas should be, optionally of the same type as they are in one-day-(-Soma-sacrifice viz. Agniṣṭoma).[1]

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1. Thus the beam of the Śālā runs from the west to the east, or from the south to the north; the Gārhapatya-building should be one only or as many as the priests; the sacrificial breads connected with the Soma-pressing should be of one lot only or different for each fire; the Patnīsaṁyājas may be offered for the Gṛhapati, by means of the tail and for the other performers by means of ghee. For this Sūtra cp. ŚB IV. 6.8. 19-20.

एकपुरोडाशेषु व्रत्यासम्भवादैन्द्रं पञ्चशरावमोदनं निर्वपेत् पुरोडाशं वा यद्योदनीयन्ति यद्यपूपीयन्तीति श्रुतेः॥१२॥

12. If the sacrificial bread etc. (connected with the Soma-pressing is only) one then because there will be impossibility of (sufficient fasting food for all the performers) (the Adhvaryu) should pour out (rice for) a pap (measuring) five plates or, a sacrificial bread (of the same measurement) to be offered to Indra, because there is a sacred text, "If they want to eat rice pap, if the want to eat cake..."

बार्हस्पत्यमेके ॥१३॥

13. Some (pour out rice for a pap or bread) to be offered to Bṛhaspati.

दीक्षा द्वादशोपसदश्च ॥१४॥

14. There should be twelve Dīkṣā days and twelve Upasad (-days)[1].

1. Cp. AB IV. 24.

अध्वर्युर्गृहपतिं दीक्षयति ब्रह्मादींश्चाध्वर्यूवादीन्प्रतिप्रस्थाता प्रतिप्रस्थात्रादीन्नेष्टा नेष्ट्रादीनुन्नेतोन्नेतारं ब्रह्मचारी स्नातकोऽन्यो वा ब्राह्मणो न पूतः पावयेदिति (१२.१.१.१०) श्रुतेः ॥१५॥

15. The Adhvaryu consecrates the Gṛhapati and the Brahman[1] etc : the Pratiprasthātṛ (consecrates) the Adhvaryu etc.[2] the Neṣṭṛ (consecrates) the Pratiprasthātṛ etc.[3] the Unnetṛ (consecrates) the Neṣṭṛ etc.[4] a Vedic student or one who has taken the bath (after completing his studies) or

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some other Brāhmaṇa (consecrates) the Unnetṛ because there is a sacred text. "No purified one should purify another."[5]

1. Brahman, Udgātṛ and Hotṛ.
2. Adhvaryu, Brāhmaṇācchaṁsin, Prastotṛ, and Maitrāvaruṇa.
3. Pratiprasthātṛ. Potṛ, Pratihartṛ and Acchāvāka.
4. Neṣṭṛ, Agnīdh, Subrahmaṇya and Grāvastut.
5. ŚB XII. 1.1.10. For this Sūtra cp. ŚB III. 1.1. 1-10.

अनुपति पत्नीरुत्तर-उत्तरः॥१६॥

16. Each time, the latter (consecrator) (should consecrate) the wives after their husbands[1].

1. Thus the wives of the Brahman etc. are consecrated by the Pratiprasthātṛ, those of the Adhvaryu etc., by the Neṣṭṛ, those of the Pratiprasthātṛ etc. by the Unnetṛ and those of the Neṣṭṛ etc. by the Vedic student or by one who has been bathed after study, or by some other Brāhmaṇa.

त एवोन्नेतुः ॥१७॥

17. They[1] themselves (conseerate) (the wife) of the Unnetṛ.

1. i.e. these who consecrate Unnetṛ; see Sūtra 15.

दक्षिणाकाले कृष्णाजिनानि धून्वाना दक्षिणापथेन जपन्तो गच्छन्ति यन्मेऽगदायुषः परागितोऽगात्तां तेऽगद दक्षिणां नयामीतीदमहममुमामुष्यायणममुष्य पुत्रममुष्याः पुत्रं कामाय दक्षिणां नयामीति ॥१८॥

18. At the time of giving the sacrificial gifts, (the performers) go by the path[1] of the sacrificial gifts, moving their black-antelope-skins, and muttering, "what O diseaseless, has gone away from my diseaseless life, that I give, unto you as the sacrificial gift. This I lead as the sacrificial gift, for the sake of (getting) the desire (fulfilled), to the descendent of N. N. son of N. N. (father), son of N.N. (mother)."

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1. See X. 2.15.

XII. 3

पृष्ठ्यः षडहः प्रथमोऽग्निष्टोमश्चतुर्थः षोडश्युक्थ्या इतरे॥१॥

1. There[1] should be a Pṛṣṭhya-six-day-period, in which the first day is an Agniṣṭoma; the fourth a Ṣoḍaśin and the remaining Ukthyas.

1. In the Dvādaśāha, performed as a sacrificial session, the first and the last days are Ukthyas. After the first day there is the Pṛṣṭhya-six-day-period.
2. viz. the second, third, fifth and sixth.

तत्रातिग्राह्यग्रहणं त्र्यहे पूर्वेऽग्ने पवस्वोत्तिष्ठन्नद्-श्रमित्यन्वहमेकैकम् (८.३८-४०)॥२॥

2. In it (= Pṛṣṭhya-six-day-period) on the first three days, one Atigrāhya (-cup) should be scooped everyday, with the formulae beginning with *agne pavasva* (VS VIII. 38), *uttiṣṭhan* (VS VIII. 39), and *adṛśram* (VS VIII. 40) (respectively)[1].

1. Cp. ŚB IV. 5.4. 9-11; 13.

उत्तरे वा॥३॥

3. Or, on the last three days[1] (of the Pṛṣṭhya-six-day-period) (the Atigrāhya-cups should be scooped).

1. ŚB IV. 5.4.14.

उभयोर्वा ॥४॥

4. Or (the Atigrāhya cups may be scooped) on both (the first three days and the last three days)[1].

1. Cp. ŚB IV. 5.4.14.

माहेन्द्रमनु होमः ॥५॥

5. The libation of (an Atigrāhya-cup) (should take place) after the (libation of) the Māhendra (-cup)[1].

1. Cp. ŚB IV. 5.4.8.

अग्ने वर्चस्विन्निन्द्रौजिष्ठ सूर्य भ्राजिष्ठेति (८. ३८-४०) भक्षणं यजमानैः॥६॥

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6. They are consumed by the sacrificers, with *agne varcasvin* (VS VIII. 38), *indraujiṣṭha* (VS VIII. 39), and *sūrya bhrājiṣṭha* (VS VIII. 40)[1].

1. Cp. ŚB IV. 5.4.12.

पृष्ठकाले रथसंसारणं प्रथमे दक्षिणेन वेदिम् ॥७॥

7. On the first (Prṣṭhya day), at the time of singing of the Prṣṭha (-stotra) a chariot should be driven by the south of the altar.

1. And by the sound of the chariot, the bespeaking for the Stotra is done.

द्वितीये दुन्दुभिशब्देनोपाकरणम् ॥८॥

8. On the second (day) (the bespeaking for the Prṣṭha-stotra is done) by means of beating drums.

तृतीय औपवाजनैः ॥९॥

9. On the third (day) (the bespeaking of the Prṣṭha-stotra is done) by means of the winds (of fans).

चतुर्थेऽरणिभ्यां मन्थनं चोद्गातुरूरौ होमश्च ॥१०॥

10. On the fourth (day) the bespeaking of the Prṣṭha-stotra is done) by means of (the noise of) the churning sticks. (The churning takes place) on the thigh of the Udgātṛ and (then) a libation is made (in the fire).

पञ्चमे सावकयोदपात्र्या ॥११॥

11. On the fifth (day) (the bespeaking of the Prṣṭha-stotra is done) by means of a vessel containing Avakā (blyxa octandra) (plant).

षष्ठे सांवाशिनेन ॥१२॥ मातृभिर्वत्सान्त्संसृज्य सदः पूर्वेण व्यावर्तयन्ति ॥१३॥

12-13. On the sixth (day) (the bespeaking of the Prṣṭha-stotra is done) by means of Sāṁvāśina (= bellowing together of the cows and calves). (For that purpose), having grouped together the calves with their mothers, they make them turn by the east of the Sadas.[1]

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1. For Sūtras 7-13; cp. JB I. 143.

स्वयमृतुयाजेज्यार्वाञ्चमद्य यय्यं नृवाहणं रथं युञ्जाथामिह वां विमोचनम् पृङ्क्तं हवींषि मधुना हि कं गतमथा सोमं पिबतं वाजिनीवसू इति ॥१४॥

14. (The Gṛhapati)[1] (himself) (should recite) the offering-verse of Ṛtu-graha, viz. *arvāñcamadya...* (ṚV II. 37.5)[2].

1. Accorting to Karka the Adhvaryu and Pratiprasthātṛ should recite. But see ĀPŚS XXX. 2.2.
2. Contrast IX. 13. 16-17.

होतृप्रत्ययः प्रतिगरः ॥१५॥

15. (During the Pṛṣṭhya-six-day-period), the response (should be made by the Adhvaryu) in accordance with the (prescriptions in the Veda of the) Hotṛ.

प्राकृतं चान्यार्थत्वादितरेषाम् ॥१६॥

16. And the normal paradigmatic (words of the response are also to be uttered) because the other (words of the response) are for some other purpose.

षडहान्ते न बहु वदेन्नान्यं पृच्छेन्नान्यस्मै प्रब्रूयात् ॥१७॥

17. At the end of the six-day-period, one should not speak much, nor ask anything to anybody; nor reply to anybody.[1]

1. all this refers to the speaking about the ritual.

मधोः प्राशनं घृतस्य वा ॥१८॥

18. (At the end of the six-day-period, the performers) should partake of honey or ghee.

उक्थ्याश्छन्दोमास्त्रय उत्तरे ॥१९॥

19. The three further (days called Chandoma (-days) are of the Ukthya (-type).

अत्यग्निष्टोमोऽविवाक्यं दशमम् ॥२०॥

20. The tenth (day) should be (of) Atyagniṣṭoma

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(-type) (called) Avivākya (i.e. on which there should be no dispute or quarrel).

पत्नीसंयाजान्तान्यहान्यन्त्यवर्जम् ॥२१॥

21. (All) the days excluding the last (in the Dvādaśāha sacrifice) should end with the Patnīsaṁyāja (-rite).

XII. 4

एकैको वाग्यतः सोमं रक्षत्या बोधनात् ॥१॥

1. Each of (the performers, one by one) restrained in his speech, protects the Soma till the wakening[1].

1. For the wakening see IX. 10.1. For this Sūtra cp. ŚB IV. 6.9.7.

वसतीवरिपरिहरणादि वा ॥२॥

2. Or (they restrain their speech and protect the Soma), beginning with carrying round of the Vasatīvarī (-water)[1].

1. For this see IX. 9.18.

इतरे विसृज्यन्ते स्वाध्यायाय समिद्भ्यो वा ॥३॥

3. The others (than one who is protecting the Soma) are relieved for the study (of Veda) or for (bringing of) the fire-sticks[1].

1. Cp. ŚB IV. 6.9.7.

तत्राप्यशनम् ॥४॥

4. They can take food there also[1].

1. Cp. ŚB IV. 6.9.7.

दशमे वा संनिधेः ॥५॥

5. (The study or bringing of fire-sticks are a part of the activities to be done), rather on the tenth day because of (their mention) in vicinity (of the tenth day).

अस्तमिते समिदाधानं सर्वेषु ॥६॥

6. The putting of fire-sticks (should he done) on all (the days) (in all the fires and by all the performers).

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दशमेऽपराह्णेऽप उपस्पृश्य शालाप्रवेशनम् ॥७॥

7. On the tenth day, in the afternoon, having touched water, (the performers) enter into the Śālā.

शालाद्वार्येऽन्वारब्धेष्विह रतिरिति (८.५१) जुहोति ॥८॥

8. (The Adhvaryu) being held from behind (by the others) makes a libation into the fire situated near the door of the Śālā (= Sālādvārya = old Āhavanīya), with *iha ratiḥ*... (VS VIII. 51)[1].

1. Cp. ŚB IV. 6.9.8.

अपरामुपसृजन्निति (८.५१) ॥९॥

9. (Then he makes) the second (libation) with *upasṛjan*...(VS VIII. 51)[1].

1. Cp. ŚB IV. 6.9.9.

उत्तरेण परिक्रम्यापरेण हविर्धानं प्रविश्योत्तरस्य हविर्धानस्यापरकूबरीमालम्भ्य सत्त्रस्यर्द्धिं गायन्ति सत्तस्य ऋद्धिरिति (८.५२) ॥१०॥

10. Having gone around by the north, having entered the Havirdhāna (-shed), by the western (door), having held the western shaft of the northen Havirdhāna (-cart), they sing (the Sāman called Sattrasyarddhi (Prosperity of the sacrificial session), with *sattrasya ṛddhiḥ*...(VS VIII. 52)[1].

1. Cp. ŚB IV. 6.9. 10-11.

उत्तरवेदिश्रोण्यां वोत्तरस्याम् ॥११॥

11. Or, (they sing the above mentioned Sāman) on the northern hip (=north-western corner) of the Uttaravedi.[1]

1. ŚB IV. 6.9. 11-12, this alternative is mentioned but not favoured.

युवं तमिति (८.५३) दक्षिणस्याधोऽक्षं प्राञ्चो निष्क्रामन्ति॥१२॥

12. With *yuvaṁ tam*... (VS VIII. 53), they come out (of the Havirdhāna-shed) through below the yoke of the southern (Havirdhāna-cart) with their faces to the east[1].

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1. Cp. ŚB IV. 6.9. 13-16.

सदः प्रविश्य पूर्वेण स्वासनेषूपविशन्ति ॥१३॥

13. Having entered the Sadas by the eastern door, they sit down upon their own seats[1].

1. Cp. ŚB IV. 6.9. 15-16.

ग्रहं गृह्णाति प्राजापत्यं वायुं पृथिव्यां पात्रेण ॥१४॥

14. Having entered the Havirdhāna-shed again, the Adhvaryu) scoops the Wind-scoop for Prajāpati by means of the earth as the cup.

ग्रहणसादनस्तोत्रोपाकरणहोमभक्षाहरणभक्षणानि मनसा॥१५॥

15. The scooping, placing (of the cup), bespeaking of the Stotra, making the libation,bringing it (= the remnant scoop) for consuming, and the consuming (all these rites in connection with this scoop are to be performed) mentally.[1]

1. i.e. without reciting any formula etc. and by means of gestures only.

चतुर्होतृव्याख्यानं होतुः ॥१६॥

16. To Hotṛ (belongs) the recitation (called) Caturhotṛ (-formulae)[1].

1. Cp. Āśvśs VIII. 13.1. For this Sūtra cp. ŚB IV. 6.9.18.

गृहपतिरजानति ॥१७॥

17. In case, he[1] does not know (them), the Gṛhapati (himself recites them)[2].

1. The Hotṛ. 2. Cp. ŚB IV. 6.9.16.

प्रतिगृणात्यरात्सुरिमे यजमाना भद्रमेभ्यो यजमानेभ्योऽभूदिति॥१८॥

18. (At the time of the Caturhotṛ-formulae being recited) (the Adhvaryu) responds, "These sacrificers have prospered; the auspiciousness has accrued unto them.[1]"

1. Cp. ŚB IV. 6.9.19.

ब्रह्मोद्यं वदन्ति ॥१९॥ प्रजापतेरगुणाख्यानम् ॥२०॥

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19-20. Then speak the Brahmodya (= theological discussion viz.) recitation of the unqualifiedness of Prajāpati[2].

1. i.e. either defects of Prajāpati (viz. his relations with his daughter, his creation of thieves etc. cf. Drāhyāśs XX. 4.17-18, Āpśs XXI. 12.3; Sāyaṇa on TMB IV, 9.14) or the unqualifiedness in the sense of his being the absolute, highest principle of the world, without any attributes etc. (See Saṁkṣiptasāra commentary on the present Sūtra; Eggeling, SBE 26, p. 453, n,). The first meaning appears to be more plausible. For this Sūtra cp. ŚB IV. 6.9.20.

अप्रतिभायां वा तद्वादः ॥२१॥ आश्वमेधिकं वा नामधेयात् ॥२२॥

21-22. If they are unable to imagine to speak it (viz. Brahmodya described in the above Sūtra), (they should speak the Brahmodya) connected with the Aśvamedha[1] because (it also has the same) name.

1. Viz. VS XXIII. 45-65.

अनस्तमिते गृहीत्वौदुम्बरीं वाचं यच्छन्ति ॥२३॥

23. Before the sun is set having held the Audumbarī (-post), they restrain their speech[1].

1. Cp. ŚB IV. 6.9. 21-22.

अस्तमिते निष्क्रम्यापरेणोत्तरवेदिमासते प्रतिप्रस्थाता वसतीवरीः परिहरति ॥२४॥

24. When the sun is set, having come out (of the Sadas), (the performers sit to the west of the Uttaravedi. The Pratiprasthātṛ carries round the Vasatīvarī (-water)[1].

1. Cp. ŚB IV. 6.9.23.

वाग्विसर्जनं सत्त्रकामेन ॥२५॥

25. With the (expression of the) desire for (which they are performing the session, they release their speech[1].

1. Cp. ŚB IV. 6.9.23.

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पृथक्कामेषु भूर्भुव इति (८.५३) ॥२६॥

26. If the performers have different desires, (then they release speech) with *bhūḥ bhuvaḥ suvaḥ*...(VS VIII. 53)[1].

1. Cp. ŚB IV. 6.9.23-24.

सुब्रह्मण्याह्वानं गृहपतेर्यं वाह ॥२७॥

27. Then the Subrahmaṇya-recitation (belongs) to the Gṛhapati or to any one whom (the Gṛhapati) asks (to do so)[1].

1. Cp. ŚB IV. 6.9.25.

सुब्रह्मण्य उप मा ह्वयस्वेत्युक्त्वा समिदाधानम् ॥२८॥

28. Having said, "O Subrahmaṇyā, invite me thereto," (the recitor of the Subrahmaṇyā) puts a kindling stick (on the fire)[1].

1. Cp. ŚB IV. 6.9.25.

अप उपस्पर्शनाद्येतत्सत्त्रोत्थानम् ॥२९॥

29. This (rite) beginning with the touching of water[1] (is called) Sattrotthāna (= rising from the session)[2].

1. See Sūtra 6. 2. See ŚB IV. 6.9.7.

XII. 5.

अन्तराग्रयणोक्थ्यावागन्तुस्थानं ग्रहाणाम्॥१॥

1. Between the Āgrayaṇa and Ukthya (-scoops), there is the place for the additional (scoops).

प्रातःसवनेऽतिग्राह्यान्गृहीत्वा षोडशिनं खादिरेण चतुःस्रक्तिनातिष्ठ युक्ष्वाहीति वा (८.३३-३४)॥२॥

2. In the morning-pressing, having scooped the Atigrāhya (cups), (the Adhvaryu scoops) the Ṣoḍaśin (-scoop) by means of a square (cup) of Khadira (acacia katechu) with *ātiṣṭha*... (VS VIII. 33) or with *yukṣvā hi*... (VS VIII. 34)[1].

1. Cp. ŚB IV. 5.3. 6-7; 9-10.

माध्यन्दिने वाग्रयणादुत्तरः ॥३॥

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3. Or, (he may scoop it) in the midday (-pressing) next to the Āgrayaṇa (-cup).

1. ŚB IV. 5.3. 8, this view is mentioned but rejected.

धाराग्रहान्ते वातिग्राह्यान्।।४।।

4. Or, (he may scoop) the Atigrāhya (-cups)[1] at the end of the cups scooped from the streams[2].

1. ŚB IV. 5.6.7 mentions this view but does not support it.
2. Following cups are scooped from the streams: Śukra, Manthin, Āgrayaṇa, Ṣoḍaśin, Ukthya.

पूतभृतो वोपाकरिष्यन्पृष्ठम्।।५।।

5. Or,[1] (he may scoop the Atigrāhya-cups) from the Pūtabhṛt, when he is about to bespeak the Pṛṣṭha (-stotra).

1. ŚB IV. 5.4.7 mentions this view but does not support it.

अपो निधायांश्वदाभ्यग्रहणमौदुम्बरेण चतुःस्रक्तिना ।।६।।

6. Having laid down the (remaining Vasatīvarī and Ekadhana) waters[1] he scoops the Aṁśu and Adābhya (-cups). (The scooping of Aṁśu is done) by means of a square (cup) of Udumbara (ficus glomerata) (wood).[2]

1. For this see IX. 3.23. 2. Cp. ŚB IV. 6.1. 3-4.

अंशोस्तूष्णीं सर्वम् ।।७।।

7. Everything[1] (in connection with the Aṁśu scoop is to be done) silently[2].

1. See Sūtra 9. 2. Cp. ŚB IV. 6.1.5.

अनुच्छ्वसंश्चेच्छन्।।८।।

8. And if he desires, (he does everything)[1] without breathing[2].

1. See Sūtra. 9. 2. Cp. ŚB IV. 6.1.7.

अद्रयादानांशुनिवपनोपसर्जनसकृत्प्रहरणग्रहणहोमान् हिरण्यं चोपजिघ्रति ।।९।।

9. (Everything i.e.) taking the stone, putting down

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of the Soma-stalks, putting water (on them), striking once, scooping and making the libation[1]. (Then) he smells the gold (bound to his ring-finger)[2].

1. All these acts are to be done silently and without breathing.
2. See VII. 6.26.

उद्यम्य वा प्रहरणम्॥१०॥

10. After having (raised the stone) he may either strike or (not)[1].

1. ŚB IV. 6.1.9, the opinion of Buḍila Āśvatarāśvī is quoted according to which the Adhvaryu should merely raise the stone but not strike. ŚB IV. 6.1.10, however, the opinion of Yājñavalkya is quoted according to which, he should strike.

सत्त्रसहस्रसर्ववेदसवाजपेयराजसूयविश्वजित्सर्वपृष्ठेषु ग्रहणमवकाश्यश्चेत्॥११॥

11. (The Aṁśu-cup) is to be scooped in a sacrificial session, in a sacrifice where one thousand (cows) (are given as gifts), in a sacrifice where all the property (is given as a gift), in the Vājapeya, in the Rājasūya, in the Viśvajit with all the Pṛṣṭhas and if (the sacrificer) is worthy to be made Soma cups look at and recite the Avakāśa formulae (viz. VS VII. 27-29)[1].

1. For details see IX. 7.16. Thus one who is known to the Adhvaryu or dear to him or learned in the sacred lore, is the sacrificer for whom the Aṁśu-cup can be scooped. For this Sūtra cp. ŚB IV. 6.1.14-15.

द्वादश वत्सतर्यो गर्भिण्यो दक्षिणासत्त्रे ॥१२॥

12. (For the Aṁśu-cup) twelve pregnant heifers (are to be given as) sacrificial gifts in a sacrifice other than that of the Sattra (-type)[1].

1. in a sacrifice of the Sattra type, no gifts are to be given. Cp. ŚB IV. 6.1.11.

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बुभूषतोऽदाभ्यं गृह्णाति॥१३॥

13. For a (sacrificer) who wants to prosper, (the Adhvaryu) scoops the Adābhya (-cup).

आसिच्य निग्राभ्याः पात्रे तस्मिंस्तूष्णीं त्रीनंशूनवधायाग्नये त्वा गायत्रच्छन्दसमिति (८.४७) प्रतिमन्त्रम् ॥१४॥

14. Having poured the Nigrābhya (water), into the (Aṁśu) cup silently, (then) having put three Soma stalks in it, each with one of the formulae beginning with *agnaye tvā gāyatracchandasam* (VS VIII. 47) (in sequence), (he scoops) the Adābhya (cup)[1].

1. Cp. ŚB IV. 5.9. 6-57.

उपयामः सर्वत्राविशेषात् ॥१५॥

15. (The words) *upayāma...* (are to be uttered) in all (the three cases) because of the abscence of difference[1].

1. In VS VIII. 47, the words *upayāmagṛhīto'si* occur, only once, in the beginning. So it may be thought that those words are to be used in the first case only; but they are to be used in all the three cases because there is no difference between the first and the other two.

विग्रहादित्यग्रहप्रतिषेधाच्च ॥१६॥

16. And because of the prohibition (of the use of the words *upayāma...*) (in connection with) the division (of Ukthya)[1] and Āditya (-cup)[2].

1. See ŚB IV. 2.3.28.
2. See ŚB IV. 3.5.11. In the case of the Adābhya (-cup), however, there is no prohibition. So at each time of putting the stalks, the words *upayāma...*should be uttered.

अनुष्टुप्त इत्युक्त्वा (८.४७) ऽऽधूनोत्यंशुभिर्व्रेशीनां त्वेति (८.४८) गच्छन्नाहवनीयं तस्मै त इति (८.४९) जुहोति ॥१७॥

17. Having uttered *anuṣṭuptvā...*(VS VIII. 47), while going towards the Āhavanīya, he shakes (the water in the cup) with the stalks, with *vreśīnāṁ tvā...* (VS VIII. 48),

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and makes the libation (of the Adābhya-scoop) with *tasmai te...*(VS VIII. 49) (into the fire)[1].

1. Cp. ŚB XI. 5.9. 7-11.

अंशून्त्सोमे निदधात्युशिक्तमिति (८.५०) प्रतिमन्त्रम् ॥१८॥

18. He puts the Soma stalks in the Soma (which is kept in the Havirdhāna shed), each (stalk) with one of the formulae (in sequence) beginning with *uśiktam* (VS VIII. 50)[1].

1. Cp. ŚB XI. 5.9.12.

अंशुवद्दक्षिणा ॥१९॥

19. The sacrificial gifts are the same as those for the Aṁśu-cup[1].

1. see Sūtra 12. Cp. ŚB XI 5.9.11.

उक्थ्यान्ते षोडशिचरणमुपस्थायैनं यस्मान्न जात इति (८. ३६) चमसानुन्नीय ॥२०॥

20. At the end of the ritual of the Ukthya (-cup), having stood near (the Ṣoḍaśin-cup) worshipping it with *yasmānna jātaḥ...* (VS VIII. 36), (the Adhvaryu should perform) the procedure of the Ṣoḍaśin (-cup), after the goblets are filled (by the Unnetṛ).

XII. 6.

तृणहिरण्यै स्तोत्रोपाकरणमुपास्तमयं सोमोऽत्यरेच्युपावर्तध्वमिति कृष्णेऽश्व उपतिष्ठति ॥१॥

1. Berore the sun-set, (and) while a black horse is standing nearby, (the Adhvaryu) should bespeak the (Ṣoḍaśin) stotra, by means of grass and gold[1] with "Soma has been left over; turn ye back.[2]"

1. See IX. 14. 4-5. Having touched the cup with grass and gold, then having given the grass and gold to the Prastotṛ (See IX. 68. 36-37).
2. Cp. ŚB IV. 5.3.11.

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इन्द्रश्च सम्राडिति (८.३७) भक्षणम् ॥२॥

2. With *indraśca samrāṭ...* (VS VIII. 37), the consuming (of the Ṣoḍaśin-scoop is to be done).

आ पात्रप्रक्षालनात्कृत्वातिरात्रश्चेत्सौम्येन सहाश्विनो द्विकपालः सर्वत्र ॥३॥

3. Having performed (the ritual upto) the washing[1] of the vessels (= the goblets and the Ṣoḍaśin-cup) (he performs the further ritual). If it is an Atirātra (-sacrifice) (then there should be a sacrificial bread) prepared on two potsherds for Aśvins, along with the (rice-pap) for Soma[2].

1. See IX. 14.7. 2. See X. 3.19.

त्रयः पर्यायाश्चमसैश्चतुस्तोत्रः पर्यायः ॥४॥

4. (In the Atirātra), there are three rounds (of Stotras and Śastras during the night) (and libations of Soma) by means of goblets ; (each) round (consists) of four Stotras.

होतुः प्रथमं-प्रथमम् उक्थ्यवदितरेषु ॥५॥

5. For each (round), the first (Śastra) should be of the Hotṛ, (and the other recitations of the Śastras should be) the same as those for the Ukthya.

तदन्ते चमसानुन्नीय स्तोत्रोपाकरणं संधेः॥६॥

6. At the and of them (=rounds) after the goblets are filled up, the Saṁdhi (= Twilight)-Stotra is to be bespoken (by the Adhvaryu).

होता शंसत्याश्विनम् ॥७॥

7. The Hotṛ then recites the Āśvina (-śastra).

शस्त्रान्त आश्विनेन सर्वहुतेन चरति ॥८॥

8. After the (recitation of the Āśvina)- śastra is over, (the Pratiprasthātṛ) proceeds with the Āśvina (-scoop), to be offered in the all-at-once-manner.

एकप्रदानश्चमसैः ॥९॥

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9. The libation (of the Āśvina scoop) is to be made together with that from the goblets.

अश्विभ्यां तिरोऽह्न्यानां सोमानामनुवाचनप्रैषौ ॥१०॥

10. At the time of the summons for the invitatory-verse and for the offering-verse, (the words) "For Aśvins, of the Soma-draughts lasting beyond a day (*tiro'hnya*)" (are to be uttered).

ऐन्द्राग्नः सवनीयोऽन्वहम् ॥११॥

11. (During the Dvādaśāha), everyday, (there should be an animal) connected with the Soma-pressings, dedicated to Indra and Agni.

स्तोमायनं वा ॥१२॥

12. Or, (everyday, there should be) the Stomāyana[1].

1. For this term see IX. 6.2-6. Thus on whatever day, whatever special animal - sacrifice, is prescribed for that day, it is to be performed. Thus if it is an Agniṣṭoma day, the Savanīya (= connected with the Soma-pressings) animal should be dedicated to Agni ; if Ukthya, then one to Agni and another for Indrāgnī; if Ṣoḍaśin then animals should be dedicated to Agni, Indragnī and Indra; if Atirātra, then to Agni, Indrāgī, Indra and Sarasvatī.

एकादशिना वा विहृताः ॥१३॥

13. Or, (there should be those animals) connected with the "set of eleven"[1] separately.

1. *aikādaśināḥ*. For the details of these see VIII. 8.27. Thus, on the first eleven days, everyday, there should one animal to one of the deities, in sequence out of the following; Agni, Sarasvatī, Soma, Pūṣan, Bṛhaspati, Viśvadevas, Indra, Maruts, Indrāgnī, Savitṛ and Varuṇa. For the twelfth day see the following Sūtras.

द्वादश आद्यः ॥१४॥

14. The twelfth will be (the same as) the first[1].

1. viz. Agni.

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सर्वसमासो वा ॥१५॥

15. Or, there should be a congregation of all (the eleven animals on the twelfth day).

ऐन्द्राग्नो वा ॥१६॥

16. Or, (the animal) (should be) dedicated to Indrāgnī.

यावच्छेषमुत्तरेषु ॥१७॥

17. On the further days, as many as are remaining (out of the set of eleven animals are killed respectively).

1. This Sūtra refers to the sacrifices consisting of thirteen, fourteen, etc. days. Thus, in those sacrifices, during the first eleven dyas, the first eleven animals are sacrificed. Then again one should start from the first out of the eleven animals in the same order. On the last day all the remaining animals are to be sacrificed. See ŚBK. V. 7.2.3. *atho apyaikādaśinyaiveyādityāhustadāgneyaṁ prathamam ālabheta vāruṇamuttaramevaṁ punarabhyākāraṁ tadyadudayanīyetirātretiricyeraṁstānatra sarvānālabheta tathā hyasyaitetiriktāḥ santo natiriktā bhavanti /*

काम्यं सत्त्रम् ॥१८॥

18. A sacrificial session is to be performed for the sake of some desire[1].

1. Thus the performance of a sacrificial session is not obligatory. It is to be performed for the sake of fulfiling a desire. An obligatory rite is required to be performed without any desire for a result. The sacrificial sessions are not of that type.

अहीने व्यूढछन्दसि दशरात्रस्य चतुर्थनवमयोरह्नोराग्रयणग्रहणं प्रथमम्॥१९॥

19. In the (Dvādaśāha of) the Ahīna-type, with transposed metres,[1] on the fourth and ninth days of the Ten-day-rite, the scooping of the Āgrayaṇa (-cup) is to be done first[2].

1. i.e. with Stotras and Śastras in changed order.

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2. Cp. ŚB IV. 5.9.1; 3; 8.

शुक्रस्य षष्ठसप्तमयोः ॥२०॥

20. On the sixth and seventh days (the scooping) of the Śukra (-cup is to be done first)[1].

1. Cp. ŚB IV. 5.9.4; 6.

असादनमा पूर्वेषां ग्रहणात्॥२१॥

21. These[1] (cups) are not (placed on their proper places) until the earlier[2] (cups) are not scooped.

1. viz, Āgrayaṇa and Śukra.
2. those cups which, in the normal basic paradigme are earlier to these cups.

परिमार्जनप्रभृति काले हिङ्कृत्य सादनम् ॥२२॥

22. After the rites beginning with the wiping around[1] are performed, they are to be placed (on their proper places), after the Himkāra is made (if it is required to make it).[2]

1. See IX. 4.29.
2. For the Āgrayaṇa-cup, it is necessary to make the Himkāra; see IX. 5.16. For this Sūtra cp. ŚB IV. 5. 9.3; 5, 7, 9.

अव्यूढो वा ॥२३॥

23. Or, rather, (even if the metres are transposed, the Dvādaśāha should be performed) without (the order of the cups) being transposed.[1]

1. ŚB IV. 5.9, 10-12, discussion is made whether to transpose the cups or not and ultimately the view mentioned in this Sūtra is favoured.

उभयतोऽतिरात्रः ॥२४॥

24. (*This* Ahīna Dvādaśāha should be) *with* an Atirātra (-sacrifice) on both the sides (viz. in the beginning and at the end).

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अतिप्रेषितेऽग्नीदाह श्वःसुत्यामिन्द्राग्निभ्यां प्रब्रवीमि विश्वेभ्यो देवेभ्यो ब्राह्मणेभ्यः सोमपेभ्यो ब्रह्मन्वाचं यच्छेति ॥२५॥

25. When the last summon is given[1] the Agnīdh says, "I declare the tomorrow's Soma-pressing for Indrāgnī, Viśvedevas and the Soma-drinking-Brāhmaṇas. O Brahman, restrain your speech.

1. i.e. after the libation from the Hāriyojana-cup is made.

प्रायणीयेद्यसुत्यामेके प्राप्तकालत्वात् ॥२६॥

26. On the Prāyaṇīya (= Introductory day), according to some (ritualists) he should say, "the today's pressing" because the time has come[1].

1. The Prāyaṇīya is an overnight rite. So when the Agnīdh declares the Soma-pressing for *tomorrow,* it is, in fact *today,* because the ritual of the first day continues up to the beginning of the next day. So instead of "*tomorrow*", he should say *"today"*. In the next Sūtra, this view is refuted.

न पूर्वशेषात् ॥२७॥

27. No, (the word "*today*" should not be used) because (the declaration of the Agnīdh is) a remnant (rite) of (the ritual of) the earlier (day).

तस्माच्च श्वोभावात् ॥२८॥

28. And from (the point of view of) that (viz. the Prāyaṇīya day, the next day) is the morrow.

अचोदितत्वाच्च ॥२९॥

29. And because it has not been prescribed (to utter the word "today" therefore, the word "tomorrow" should be used).

अग्निमद्येति च लिङ्गात् ॥३०॥

30. And because there is an indication in (the verse) *agnimadya...* (VS XXI. 59).

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1. In this formula even though the Hotṛ was chosen earlier, it is said that he is chosen "today (*adya*)". The word *adya*, therefore, does not there mean, literally, "to- day" but rather, "in this rite". Similarly the word *śvaḥ* in the above-mentioned declaration does not mean, literrally, "tomorrow", but rather, "in the next rite". So if we take this meaning, there will not be any confusion. In the next Sūtra, another point of view is mentioned and then it is refuted in the further Sūtra.

प्रायणीयादुत्तरमहः श्वः कालाभावात् ॥३१॥

31. The next day, after the Prāyaṇīya (-rite) (is over), should be considered as the "morrow" because of the impossibility of time[1].

1. Thus when the Prāyaṇīya-day ends, it is already the next day. So in order to justify the word *śvaḥ* (tomorrow), in its literal sense, a day should be passed over and then the ritual of the second day of the Dvādaśāha should be started. This view is refuted in the next Sūtra.

न सम्पच्छ्रुतेः ॥३२॥

32. No because of the sacred text about the (mystical) congruence (of the Dvādaśāha with the Bṛhatī metre)".

1. See AB IV. 24, where the Dvādaśāha is said to be mystically identical with the Bṛhatī metre, For, the Dvādaśāha requires in all thirty-six days (=twelve Dīkṣā days, twelve Upasad days, and twelve Soma-pressing days) and the Bṛhatī metre requires thirty six syllables. If the view mentioned in the Sūtra 31. is aceepted, one day will be added and the myatical congruence will be lost.

कालो वचनात् ॥३३॥

33. (The objection about) ("the impossibility of") time[1] (is not valid) because of the expressed statement[1].

1. See Sūtra 31 about how the declaration is to be made by the Agnīdh.

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Gavāmayana (-sacrificial-session)

XIII. 1.

द्वादशाहधर्माः सत्त्रेषु तद्गुणदर्शनात् ॥१॥

1. The properties of the Dvādaśāha (-sacrifice) (are valid) in the sacrificial sessions (also) because its (= Dvādaśāha) attributes[1] are seen (in the sacrificial sessions).

1. viz. Prṣṭhya Ṣaḍaha etc. These form a part of the sacrificial sessions also.

गवामयनायैकाष्टकायां दीक्षा ॥२॥

2. For the Gavāmayana (-sacrificial session), the consecration (-rite should be performed) on the Ekāṣṭakā[1] (= the main eighth day)[2].

1. viz. the eighth day in the dark fortnight of the month of Māgha.
2. Cp. TMB V. 9. 1-6 where this view is mentioned but not supported.

फाल्गुनीपौर्णमासे ॥३॥

चैत्र्याम् ॥४॥

3-4. Or, on the full-moon-day of the month of Phālguna[1] (or the same) of Caitra.[2]

1. TMB V. 9. 7-9 this view is mentioned but not supported.

चतुरहे वा पुरस्तात्प्राक्पौर्णमास्याः ॥५॥

5. Or on the fourth day before the full-moon-day (of the Phālguna-month).

चैत्र्यानन्तर्यात् ॥६॥

6. Or (it should be the full-moon day) in the Caitra

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(before four days of which the consecration should take place), because of the immediateness[1].

1. TMB V. 9.10 prescribes the full-moon-day of the Caitra for the consecration and then TMB V. 9.11 says that the consecration should take place four days before the full-moon-day here, refers to the month of Caitra.

सर्वा वाविशेषात् ॥७॥

7. Or, all (the full-moon-days may be considered as the limit and four days before any full-moon-day, the consecration may take place) because there is no difference.

माघी वा क्रयश्रुतेः ॥८॥

8. Or, (it should be the full-moon-day) in the month of Māgha only, because there is a sacred text about the (Soma) purchase (on the Ekāṣṭakā-day)[1].

1. See TMB V. 9.13.

लोकप्रत्ययात् ॥९॥

9. And because of the recognition among the people[1].

1. Thus the eighth day in the dark fortnight of the month of Māgha only is known as the Ekāṣṭakā.

अर्थवादाच्च॥१०॥

10. And because of the explanation of meaning (Arthavāda)[1].

1. See TMB V. 9.14.

पवमानेषूद्गातारमन्वारभेरञ्छ्येनोऽसि गायत्रछन्दा अनु त्वारभे स्वस्ति मा सम्पारय सुपर्णोऽसि त्रिष्टुप्छन्दा ऋभुरसि जगच्छन्दा इतीतरयोः सवनयोः ॥११॥

11. At the time of the Pavamāna - (stotras), (the performers) should hold the Udgātṛ from behind with "Thou art a falcon formed of the Gāyatrī-metre ; I hold thee, bear me unto well-being" (in the morning pressing) ; with "Thou art an egle formed of the Triṣṭubh-metre... (and) "Thou art Ṛhhu formed of the Jagatī-metre..." in the other (viz. midday and third) pressings, (respectively)[1].

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1. Cp. ŚB XII. 3.4.3-6..

सवनान्तेषु जपन्ति मयि भर्गो मयि महो मयि यशो मयि सर्वमिति ॥१२॥

12. At the end of each of the Soma-pressings, they mutter, "In me be light; in me might, in me glory, in me every thing.[1]"

1. Cp. ŚB XII. 3.4.6.

सर्वत्रैके ॥१३॥ यजतिशब्दात् ॥१४॥

13-14. According to some, (the rites mentioned in Sūtras 11 and 12 are to be performed) in all (the sacrifices) because (they have been introduced with) the word *yajati* (= he sacrifices)[1], (which refers to sacrifices in general).

1. See ŚB XII. 3.4. 1-2.

न प्रकरणात् ॥१५॥

15. No, (those rites are not to be performed in all the sacrifices, but only in a sacrificial-session) because of the context (which is of a sacrificial session).

XIII. 2

अभिप्लवः षडहो ऽग्निष्टोमौ प्रथमान्त्या उक्थ्या इतरे ॥१॥

1. (There is) an Abhiplava-six-day-rite (in it), the first and the last (days) are of Agniṣṭoma type and the others of Ukthya type.

अतिरात्राच्चतुर्विंशमहरग्निष्टोम उक्थ्यो वा ॥२॥

2. The twenty-fourth day from the Atirātra (which is the first day of a sacrificial session, should) be of Agniṣṭoma or Ukthya-type.

चत्वारोऽभिप्लवाः पृष्ठ्यश्च मास एवं चत्वार उत्तरे ॥३॥

3. (In the Gavāmayana-sacrificial session), there should be four Abhiplava (-six-day-rites) and (then) a Pṛṣṭhya (six-day-rite). (In this manner) one month (is to be passed). (And) in the same manner the further four months (are to be passed).

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षष्ठे त्रयोऽभिप्लवाः पृष्ठ्यः ॥४॥ अभिजिदग्निष्टोमः ॥५॥ त्रयः स्वरसामानो ऽग्निष्टोमा उक्थ्या वा ॥६॥ अग्निष्टोमो विषुवान् ॥७॥

4-7. In the sixth month, (there should be) three Abhiplava (-six day rites) (then) the Pṛṣṭhya (-six-day-rite), (then) an Abhijit of the Agniṣṭoma-type, (then) the three Svarasāman (days) of the Agniṣṭoma or Ukthya type, (then) the Viṣuvat (day should be performed as) an Agniṣṭoma.

प्रातरनुवाकः संधिवेलायाम् ॥८॥ उदिते ॥९॥ यथोक्तं वा ॥१०॥

8-10. (On the Viṣuvat day), the morning-litany (Prātaranuvāka) (should be bespoken) at the twilight-time (or) after (the sun) has risen or according to what has been said (elsewhere)[1].

1. See IX. 1.10, viz. "before the uttering of speech", i.e. quite early in the morning.

सौर्य उपालम्भ्यः ॥११॥

11. (On that day, an animal) dedicated to Sūrya is to be seized[2].

1. in addition to the animal or animals out of those mentioned in XII. 6. 11-13.
2. Cp. ŚB IV. 6.3.3

उदु त्यमिति (८.४१) ग्रहग्रहणम् अतिग्राह्यवद् भक्षवर्जम्॥१२॥

12. With *udu tyam...* (VS VIII. 46) a cup is to be scooped in the same manner as that of Atigrāhya (-cups)[1], except the consuming of it[2].

1. See XII. 3. 2-4. 2. Cp. ŚB IV. 6.2.2.

पूर्वपक्षं प्रतिलोमम् ॥१३॥

13. (Then they should pass) the first wing (= half) in the reversed way (during the last six months).

अभिजित्स्थाने विश्वजिदग्निष्टोमः ॥१४॥

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14. Instead of the Abhijit, Viśvajit of the Agniṣṭoma type (should be performed).

सर्वपृष्ठश्चेत् सर्वेऽतिग्राह्याः ॥१५॥

15. If (that Viśvajit) is *with all* the Pṛṣṭhas then all the (three) Atigrāhya (-cups) (are to be scooped).

षष्ठे मासे त्रयोऽभिप्लवा गोऽआयुषी दशरात्रो महाव्रतमग्निष्टोमः ॥१६॥

16. In the sixth month, (there should be) three Abhiplava (-six-day-rites), then, the Go (-sacrifice) (and) Āyus (sacrifice), (then) the ten-day (-rite), (and then) the Mahāvrata (day of the) Agniṣṭoma type.

प्राजापत्य उपालम्भ्यः ॥१७॥

17. (On the Mahāvrata day an animal) dedicated to Prajāpati is to be seized[1].

1. In addition to the animals out of those mentioned in XII. 6.11-13. For this Sūtra cp. ŚB IV. 6.3.3.

ग्रहं गृह्णाति वि न इन्द्र वाचस्पतिं विश्वकर्मन्निति वा (८. ४४-४६) ऽतिग्राह्यवत् ॥१८॥

18. (The Adhvaryu) scoops a cup with *vi na indra...* (VS VIII. 44), *vācaspatim...* (VS VIII. 45), or *viśavakarman...* (VS VIII. 46) in the same manner as that of the Atigrāhya (-cups)[1].

1. Cp. ŚB IV. 6.4. 4-5.

उप मा यन्तु मज्जयस्सनीडा उप मा जक्षुरुप मा मनीषा प्रियामहं तन्वं पश्यमानो मयि रमो देवानां तेजसे ब्रह्मवर्चसायेति भक्षणं यजमानैः ॥१९॥

19. The consuming (out of the above mentioned cup) is to be done by the sacrificer with, "May the cranes along with their nests come unto me, may the eye[1], may the thoughtfulness ; (may I be) seeing a beloved self, may the sap of gods be in me ; for the sake of brilliance, brahman-splendour."

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1. read *cakṣuḥ* instead of *jakṣuḥ*

पृष्ठोपाकरणं वाणेन शततन्तुना ॥२०॥ मौञ्जास्तन्तवो वैतसं वादनम् ॥२१॥

20-21. The bespeaking of the Pṛṣṭha stotra should be done by means of a harp with one hundered strings. (Of that harp), the strings must be of Muñja grass and the plectrum should be rattan[1].

1. Cp. TMB V. 6.12-13.

XIII. 3.

बृसीषूपविशन्ति प्रेङ्खे होता फलकेऽध्वर्युः प्रतिगृणाति ॥१॥

1. (The other priests) sit on the mats, the Hotṛ (sits) on a swing; the Adhvaryu (sits) on a plank (and) responds[1].

1. Cp. TMB V. 5.8-12.

उद्गातासन्द्यां प्रादेशपाद्यां सोमासन्दीवत् ॥२॥

2. The Udgātṛ (sits) on a throne-seat which has feet measuring a span[1]. The other (details of the throne-seat should be) the same as those of the throne-seat for Soma[2].

1. Cp. TMB V. 5.1.
2. See VII. 9.27. Thus, it should be made of Udumbara (ficus glomerata-wood); navel-high, one cubit broad and one cubit long and plaited with Muñja grass.

अन्यदन्तर्वेदि ॥३॥ अभिगरापगरौ ॥४॥ आक्रोशत्येकः प्रशंसत्यपरः ॥५॥

3-5. Inside the altar, (there should be) an Abhigara (=praiser) ane Apagara (= reviler). One of them reviles and the other praises[1].

1. Cp. TMB V. 5.13.

पुँश्चलूब्रह्मचारिणावन्योऽन्यमाक्रोशतः ॥६॥

6. An harlot and a Veda-student revile each other.

शूद्रार्यौ चर्मणि परिमण्डले व्यायच्छेते ॥७॥ जयत्यार्यः॥८॥

7-8. An Ārya and a Śūdra fight for a circular hide. the Ārya wins[1].

1. Cp. TMB V. 5. 14-17.

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मार्जालीयं दक्षिणेन परिवृते मिथुनं सम्भवति ॥९॥

9. To the south of the Mārjālīya, in an enclosed hut, an intercourse takes place[1].

1. between a man of Magadha region and an harlot; cf. JB II. 405.

क्षत्रियं संनाहयति दक्षिणं वेदिश्रोणिमपरेण ॥१०॥

10. To the west of the southern hip (=south-west corner) of the altar, (the Adhvaryu) makes a Kṣatriya wear an armour.

मर्माणि त इति (१७.४२) कवचं प्रयच्छति ॥११॥

11. He gives him the armour with *marmāṇi te...* (VS XVII. 49).

तूष्णीमन्येभ्यः ॥१२॥

12. (He gives the armour) to other (three Kṣatriyas) silently.

त्रिः समन्तं परियन्ति शालामपरेणोत्तरेण चात्वालं वशाचर्म कटे विशाख्यां वास्तीर्णमुछ्रितं वा विध्यन्त्यनिष्पत्त्रम् ॥१३॥

13. (The Kṣatriyas) go thrice round (the sacrificial ground) by the west of the Śālā. They shoot (arrows) on the hide of a sterile (cow) spread or hoist on a mat or on bifurcate post, towards the north of the Cātvāla (= pit) in such a manner that the feathers, (of the arrows will) not (go out) through (it).[1]

1. i.e. the arrows should not go out through the hide, but remain attached.

दक्षिणेन चर्म यन्ति त्रिर्विद्ध्वा पुरस्ताद्विमोचनम् ॥१४॥

14. (And they) go by the south of the hide. Having shot thrice, they release (their chariots) in the east (of the sacrificial ground).

सदःस्त्रक्तिषु दुन्दुभीन्वादयन्ति ॥१५॥

15. In the corners of the Sadas, (some men) beat drums[1].

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1. Cp. TMB V. 5.18.

आग्नीध्रमपरेण श्वभ्रं सवालधानेन चर्मणावनह्य वालधानेनाहन्ति ॥१६॥

16. To the west of the Āgnīdhra (fire-shed), having stretched a hide along with the tail on a hole, they beat (on the hide) by means of the tail.

गोधावीणाकाः काण्डवीणाश्च पत्नयो वादयन्त्युपगायन्ति ॥१७॥

17. The wives (of the performers) play upon the lutes viz. Godhāvīṇās and Kāṇḍavīṇās. They accompany the chant.

अन्यांश्च शब्दान्कुर्वन्ति ॥१८॥

18. And (people) produce all sorts of sounds[1].

1. Cp. TMB V. 5.20.

उदकुम्भाञ्छिरःसु कृत्वा मार्जालीयं दास्यः परियन्ति वाचयत्येनाः पर्यायादिषु ॥१९॥

हैमहाऽ हैमहाऽ इति॥२०॥

19-20. Having placed water-jars on their heads, female slaves go around the Mārjālīya. (The Adhvaryu) makes them utter *haimahā* 3 *haimahā* 3 in the beginning of each round.

गावो हारे सुरभय इदं मधु गावो गुल्गुलुगन्धय इदं गावो घृतस्य मातर इदं मधु ता इह सन्तु भूयसीरिदं मधु तका वयं प्लवामह इदं मधु शम्याः प्रतरतामिवेदं मधु न वै गावो मन्दीरस्य गङ्गाया उदकं पपुः पपुः सरस्वतीं नदीं ताः प्राच्य उज्जिगाहरि इदं मधु निगीर्य सर्वा आधीरिदं मधुमध्वित्याकर्षैः कुशैर्यथेदं मध्विति ॥२१॥

21. (The formulae to be recited at the time of going around the Mārjālīya, are) *gāvo hāre...*

अपसव्यं प्रदक्षिणं चास्तोत्रान्तात् ॥२२॥

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22. (The female slaves go around the Mārjālīya) by its right for eight times) (and in this manner they continue the going around) upto the end of the (Mahāvrata) stotra.

त्रिस्त्रिर्वा ॥२३॥

23. Or, (they go by the left) thrice, (and by the right) thrice.

XIII. 4.

निषिच्य मार्जालीये पूर्णान्निदधति ॥१॥

1. Having poured (the water from those pitchers somewhere, then having) filled (them again), (the female slaves), lay them down (on the Mārjālīya).

अभिगरादि स्तूयमाने सर्वं क्रियते ॥२॥

2. All the rites beginning with the praise[1] (are done) while (the Mahāvrata-stotra) is being sung.

1. See XIII. 3.4.

अतिरात्रः श्वः ॥३॥

3. The next day[1] (should be) of the Atirātra-type.

1. after the Mahāvrata-day.

तिस्रोऽनूबन्ध्या मैत्रावरुणी वैश्वदेवी बार्हस्पत्या॥४॥

4. (There should be) three Anūbandhyā cows (to be slaughtered) for Mitrāvaruṇau, Viśvedevas and Bṛhaspati.

संवत्सरावरेषु सत्त्रेष्वसारस्वतेषु सहस्रदक्षिणावरेषु च ॥५॥

5. And in the Sacrificial sessions lasting, at least for one year except in the Sārasvata (sacrificial session)–and (in the sacrifices in which at least one thousand cows are given (also there should be three Anūbandhyā- cows)[1].

1. Cp. ŚB IV. 5.10. 11-12.

अनूबन्ध्यवपाहोमान्ते दक्षिणस्यां वेदिश्रोणौ सर्वकेशश्मश्रुलोमवपनम् ॥६॥

6. At the end of the offering of the omentums of the Anūbandhyā cows, shaving of all the hair (on the head),

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beard, and the hair (on the other parts of body) (of the performers takes place) on the southern hip (= south-western corner) of the altar.

पत्न्यश्च ॥७॥

7. The wives (of the performers also get their all hair shaved).

त्रैधातव्युदवसानीया सर्वत्र ॥८॥

8. The Traidhātavī - Udavasānīyā - offering[1] (should) take place in all (the sacrificial sessions).[2]

1. For details see XV. 7. 29-33.
2. i.e. even in those which last for less than one year and in the Sārasvata sacrificial session.

अवभृथादुदेत्य ज्योतिष्टोमोऽग्निष्टोमः पृष्ठशमनीयः सहस्रदक्षिणो वा॥९॥

9. Having come up from (i.e. after) the Avabhṛtha (-rite), (they should perform) the Pṛṣṭhaśamanīya (-sacrifice) of Jyotiṣṭoma-Agniṣṭoma type, (either with one hundred and twelve cows as the gifts) or with one thousand cows as the gifts.

एकाहमेके ॥१०॥

10. Some perform a one day sacrifice (out of the sacrifices e.g. Bhū etc.)[1]

1. For these see XX. 1.3ff

सत्राङ्गं प्रकरणात् ॥११॥

11. (This Pṛṣṭhaśamanīya sacrifice) is a part of the sacrificial session because of the context.

फलाश्रुतेश्च ॥१२॥

12. And because no result is heard of it.[1]

1. Thus when any rite, the result of which is not mentioned, occurs, in the context of another rite, the result of which is mentioned, should be regarded as a part of the latter. The view mentioned in Sūtras 11-12 is refuted in the Sūtras 13-14.

न फलं न्यायात् ॥१३॥

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13. No (the Pṛṣṭhaśamanīya is not a part of the sacrificial session); (its) result (is to be assumed) in accordance with the rule[1].

1. Thus according to the rule mentioned in I. 10.10, where no result is mentioned, "heaven" is supposed to be the result.

कालप्राधान्याच्च ॥१४॥

14. And (in the prescription of the Pṛṣṭhaśamanīya) (only) the time is important[1].

1. Thus the Sūtra 9 indicates merely the time of the Pṛṣṭhaśamanīya. It does not imply that it is a part of the sacrificial session.

सहस्रदक्षिणे त्रिरात्रे प्रतिविभज्य नयन्रोहिणीमुपध्वस्ताम-प्रवीतामतिरेचयति ॥१५॥

15. In a three day (-sacrifice) in which one thousand cows are (given as) gifts, (the Adhvaryu), after having divided (them), lets one cow remain (which is) red, spotted and unapproached (by a bull)[1].

1. Cp. ŚB IV. 5.8. 1-3.

त्रिरूपां वा ॥१६॥

16. Or of three colours.[1]

1. ŚB IV. 5.8.2 mentions this opinion of some ritualists, according to whom, the remaining cow should be of three colours, but rejects it.

आद्येऽहन्प्रथमां नयेदन्त्ये वा पश्चात् ॥१७॥

17. On the first day, let him lead her first[1] or on the last (i.e. third day) as the last[2].

1. ŚB IV. 5.6.4 mentions this opinion but does not support it.
2. Cp. ŚB IV. 5.8.4.

हविर्धानाग्नीध्रान्तरे द्रोणकलशमेनामाघ्रापयत्याजिघ्रेति (८. ४२) ॥१८॥

18. Between the Havirdhāna (-shed) and the Āghīdhra, he makes her (= the thousandth cow) smell the Droṇakalaśa. with *ājighra...* (VS VIII. 42)[1].

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1. Cp. ŚB IV. 5.8. 5-9.

इडे रन्त इति (८.४३) दक्षिणेऽस्याः कर्णे यजमानो जपति ॥१९॥

19. The sacrificer mutters in her right ear, *iḍe rante...* (VS VIII. 43)[1].

1. Cp. ŚB IV. 5.8.10.

वोचेरिति वान्ते ॥२०॥

20. At the end (of the formula VS VIII. 43 he may say either *brūtāt*) or *voceḥ*[1].

1. Cp. ŚB IV. 5.8.10.

सर्वतो नवसु दशमीं कृत्वा होत्रे दद्यात् ॥२१॥

21. Having (made out a group of) nine (cows) from the (cows of) all (the three days and then having) made (the thousandth cow) the tenth, he gives them to the Hotṛ[1].

1. There are three groups of three hundred and thirty three. Out of these, the three cows from each group make a group of nine; to that the thousandth cow is added and these ten cows are given to the Hotṛ. For this Sūtra cp. ŚB IV. 5.8.12.

उन्नेतारौ वा कृत्वानाश्रावयते ॥२२॥

22. Or, having selected two Unnetṛs, (instead of one), out of them to him who does not call for the Śrauṣaṭ, (the thousandth cow should be given)[1].

1. Cp. ŚB IV. 5.8.13.

दश-दशाभेदेन दक्षिणा दद्यात् ॥२३॥

23. He should give the cows in ten without dividing them[1].

1. Cp. ŚB IV. 5.8.16.

अनूबन्ध्यवपाहोमान्ते दद्यादेनाम् ॥२४॥ उदवसानीयायां वा॥२५॥

24-25. He should give her (= the thousandth cow to the Hotṛ or Unnetṛ) at the end of the offering of the omentum of the Anūbandhyā-cow) or in the Udavasānīyā-offering.

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अन्यदिच्छन् ॥२६॥

26. (He may give) anything else, if he desires (to give)[1].

1. Cp. ŚB IV. 5.8.24.

अहर्गणे व्युत्क्रामताद्यन्वहम् ॥२७॥

27. In (a sacrifice in which there is) a group of days, every day, the ritual beginning with (the Adhvaryu's summon) "Disperse"[1] (is to be performed).

1. For this see VIII. 9.14.

वसतीवरिग्रहणं च ॥२८॥

28. And the Vasatīvarī-water is (also) taken[1] (everyday).

1. See VIII. 9.7.

एके माध्यन्दिनेऽवनीय ॥२९॥

29. Some (take the Vasatīvarī-water for the next day) having poured (it first in the Ādhavanīya) at the time of the midday-pressing (of today)[1].

1. Cp. ŚB IV. 5.8. 1-3.

Vājapeya

XIV. 1.

वाजपेयः शरद्यवैश्यस्य ॥१॥

1. The Vājapeya (-sacrifice) (is to be performed) for a non-Vaiśya (-sacrificer)[1] in an Autumn.

1. Thus for a Brāhmaṇa or a Kṣatriya sacrificer. Cf. ŚB V. 1.1.11 where only a Brāhmaṇa or a Kṣatriya are allowed to perform this sacrifice and no mention of Vaiśya-sacrificer is made.

उभयतः शुक्लपक्षौ बृहस्पतिसवेन यजते ॥२॥

2. In the bright fortnights to both the sides (of the Vājapeya), (the sacrificer) sacrifices with the Bṛhaspatisava.

ज्योतिष्टोमेन वा ॥३॥

3. Or with Jyotiṣṭoma (in the bright fortnights to both the sides).

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द्वादश वा ॥४॥

4. Or (he should perform the following) twelve Soma-sacrifices to both the sides of the Vājapeya.

पुरस्तादयुक्षु ज्योतिष्टोमः पार्ष्ठिकानीतरेषु ॥५॥

5. (Thus) before (the Vājapeya) in the uneven (bright fortnights[1], there should be Agniṣṭoma) Jyotiṣṭoma (and) in the others (viz. in the even fortnights)[2], there should be the days of the Pṛṣṭhya[3] (six-day-rite)(to be performed separately).

1. viz. in the first, third, fifth, seventh, ninth and eleventh.
2. second, fourth, sixth, eighth, tenth, and twelfth.
3. viz. Agniṣṭoma, Ukthya, Ukthya, Ṣoḍaśin, Ukthya, Ukthya. (Cf. XII. 3.1).

प्रतिलोमं पार्ष्ठिकान्युपरि ॥६॥

6. (And) after (the Vājapeya, there should be a Jyotiṣṭoma Agniṣṭoma in the uneven bright fortnights and) days of the Pṛṣṭhya (-six-day-rite) in the reverse order (in the even bright fortnights).

सर्वाग्निष्टोमैर्वा राजसूयसोमैः ॥७॥

7. Or (he sacrifices) with all the Agniṣṭoma-Soma (-sacrifice)s (which are parts of) the Rājasūya (-sacrifice)[1] (making them of the type of) the Agniṣṭoma.

1. For these see XV. 1. 1ff. Thus there are following Soma-sacrificces in the Rājasūya : Pavitra (XV.1.4ff), Abhiṣecanīya (XV.3. 49ff), Daśapeya (XV.8.1ff), Keśavapanīya (XV.9. 20ff), Vyuṣṭi Dvirātra (XV. 9. 22); there are two days in this sacrifice, so they are to be performed as two distinct sacrifices; Kṣatradhṛti (XV.9.24). Optionally, two more Soma-sacrifices can take place in the Rājasūya: Thus Triṣṭoma-sacrifice may precede the Kṣatradhṛti and Jyotiṣṭoma may succeed it. Thus in all there are either seven or nine Soma-sacrifices included in the Rājasūya. They are to be performed before the Vājapeya, in the bright fortnights.

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प्रतिलोममुपरि ॥८॥

8. (The same sacrifices forming part of the Rājasūya should be performed) in the reverse order after (the Vājapeya).

नानादीक्षाः परियज्ञाः कालभेदात् ॥९॥

9. The circum-sacrifices (*pariyajña-*)[1] (should be) with separate consecrations because of the difference of the timings (of their performances).

1. i.e. those which are performed before and after the Vājapeya. They are mentioned in Sūtras 2-8.

सप्तदश दीक्षाः ॥१०॥

10. There should be seventeen consecration (-days) (for the Vājapeya-sacrifice).

देव सवितरिति (९.१) जुहोति यजत्यादिषु ॥११॥

11. Before each of the offerings which begin[1] with the (technical term) *yajati* (literally, "he offers")[2] (the Adhvaryu) offers a libation (of ghee) with *deva savitar...*(VS IX.1)[3].

1. i.e are prescribed.
2. e.g. the offerings like Dīkṣaṇīyā, Prāyaṇīyā, etc. The word *yajati* is used in opposition to *juhoti* "(he makes a libation (of ghee))".
3. Cp. ŚB V. 1.114.

सकृद्दीक्षारम्भे कर्मैकत्वात् ॥१२॥

12. Before the beginning of the consecration (in water), (the libation with VS IX. 1, should be made)[1] only once for (the whole of the Dīkṣā-ceremony is just) one rite[2].

1. The libation mentioned in Sūtra 11.
2. ŚB V. 1.1.14, it is mentioned that the libation to be offered with VS IX.1, should be offered before *each* rite. In the Dīkṣā-ceremony, there are many sub-rites e.g. consecration in water, anointing with butter, etc. Now a question arises whether the libation with VS IX.

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1, should be offered before each of these sub-rites or not. The present Sūtra gives a reply that the Dīkṣā-ceremony as a whole is one rite. So only once the libation with VS IX.1 should be made and that is before the consecration in water.

क्रयण-वेद्यारम्भण-प्रवर्ग्योत्सादना-ग्निप्रणयन-हविर्धाना-ग्नीषोमाणां सद-आग्नीध्र-धिष्ण्यनिवपन-वसतीवरिग्रहण-परिहरणेषु च कर्मान्तरत्वात्प्राक्सुत्यायाः ॥१३॥

13. (The libation with VS IX.1 should be made) upto the Soma-pressing at (each of the following rites): purchase (of soma), beginning of the (measuring of) altar, setting out of the Pravargya (-apparatus), leading forward of fire, (placing of) the Havirdhāna (-carts), (animal-sacrifice for) Agni and Soma (preparation of) the Sadas, (preparation of) the Āgnīdhrīya (-hut), scattering (loose soil as a part of preparing) the Dhiṣṇya (fire-hearth)s, taking the Vasatīvarī (-water), and carrying round (of the Vasatīvarī-water), because (each of these is) a different rite.

सोमात्क्रीयमाणात्सहितं दक्षिणतः सीसेन परिस्रुतः क्रयणं केशवात् ॥१४॥

14. From the right (southern side) of the Soma being purchased (by the Adhvaryu), simultaneously, (the Pratiprasthātṛ) makes the purchase of Parisrut (immature liquor)[1] from a long-haired[2] (person) by means of lead[3].

1. Parisrut means liquor prepared out of un-ripe and ripe shoots (of rice etc.) while Surā means liquor prepared out of ripe or mature shoots (of rice etc.).
2. i.e. a eunuch.
3. Cp. ŚB V. 1.214.

तद्द्रव्याणां वा ॥१५॥

15. Or (the Pratiprasthātṛ makes the purchase) of the materials of it (viz. Parisrut)[1].

1. For the materials of Parisrut see XV. 9.28.

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पर्युह्यमाणेऽनुहरणम् ॥१६॥

16. While (the Soma) is being carried around[1], (the Parisrut-material) is (also) to be carried[2] after (it).

1. For this rite see VII. 9.16ff.
2. By the Neṣṭṛ-priest, in his hand.

दक्षिणेन प्रवेश्य दक्षिणाग्नौ पक्त्वापरेऽन्ते नेष्टा सुरां करोति ॥१७॥

17. Having made (the Parisrut-material) enter through the southern door, (then) having cooked it on the Southern fire, (the Neṣṭṛ) prepares liquor (out of it) in the western part (of the Śālā).

खरं कृत्वा नाराशंसस्थानेऽपरम् ॥१८॥

18. Having made the mound (*khara*) at the place (in accordance to the normal paradigme)[1], (the Adhvaryu makes) another (mound) at the place of the Narāśaṁsa (*-camasas* goblets)[2].

1. See VIII. 5.29.
2. i.e. behind the axle of the southern Soma-cart (see IX. 12. 7-8.).

दक्षिणतः संधिं करोति ॥१९॥

19. To the right (south) (of the Havirdhāna-cart-shed), he makes a crevice (small door = *sandhi*) (by breaking through the hurdle).

यूपवेष्टनं सप्तदशभिर्वस्त्रैर्व्युद्ग्रन्थनं वा परिव्ययणकाले॥२०॥

20. At the time of girdling (*parivyayaṇakāle*)[1], either wrapping or tying up of the sacrificial post should be done by means of seventeen cloths[2].

1. For this see VI. 3. 14-16.
2. Cp. ŚB V. 2.1.5.

श्वो वा सवनीयेषु ॥२१॥

21. Or (it may be done), next day, when the (animals) to be sacrificed at the time of Soma-pressing, (are to be sacrificed).

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उत्कीर्णसमाग्रो गौधूमचषालः ॥२२॥

22. (The post should be) with hollow and even end (and) with the wheaten top-piece (*gaudhūmacaṣāla*)[1].

1. Cp. ŚB V. 2.1.6-7.

सुत्यादौ हिरण्यस्रजोऽपिनह्यन्तेऽधिकृता यजमानः पत्नी च॥२३॥

23. In the beginning of the Soma-pressing, the officiant (-priests), the sacrificer and (his) wife fasten golden chains (around their necks)[1].

1. Cp. Āpśs XVIII. 2.11; Satyāśs XIII.1.12; cp. also TMB XVIII. 7.6 ; GB II. 5.8.

सुत्यस्य तच्छब्दात्॥२४॥

24. (They wear the golden chains during the Soma-pressing only) because the word (*vājapeya*) (stands) for the Soma-pressing (only)[1].

1. This view is refuted in the next Sūtra.

सर्वत्राविशेषात् ॥२५॥

25. (The priests etc. wear the golden chains) everywhere (i.e. through out the Vājapeya-sacrifice and not merely at the time of Soma-pressing in it), for (the word Vājapeya is used) without any difference (i.e. for the whole ritual).

एकधनप्रवेशनकाले सुरां नेष्टापरेण प्रवेश्य खरे करोति॥२६॥

26. At the time of entering the Ekadhana-(water-jars), having entered the liquor from the back door, the Neṣṭṛ places (it) on the (second) mound.

1. Cp. ŚB V. 1.2.16.

संधिना पात्राण्याहृत्य पात्रे वालेन पुनाति ॥२७॥

27. Having brought the vessels (of liquor) through the crevice[1], (the Neṣṭṛ) strains (the liquor) into (a big) vessel (made of Palāśa-wood) by means of a tail-whisk.

1. See XIV. 1.19.

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XIV. 2.

प्रातः सवनेऽतिग्राह्यान् गृहीत्वा षोडशिनं पञ्च चैन्द्रान्॥ (१४.१.२८)॥

ध्रुवसदमिति (९.२) प्रतिमन्त्रम् ॥१॥ अतिग्राह्यवद्धोमः॥२॥

XIV.1.28.- XIV. 2. 2. At the time of morning-pressing, having drawn the Atigrāhya- (scoops)[1], the Ṣoḍaśin (-scoop) and then the five (scoops) the deity of which is Indra, each one (of the five) with one of the formulae (in sequence), beginning with *dhruvasadam* (VS IX. 2), (the Adhvaryu should make) the libation of the Atigrāhya (-scoops)[2].

1. Cp. XII. 3.2. The Atigrāhya-scoops are to be drawn after the Āgrayaṇa-scoop.
2. i.e. after the libation of Māhendra scoop. Cp. XII.3.5. For this Sūtra cp. ŚB V. 1.2.2-9.

सप्तदशापरान् ॥३॥

3. (The Adhvaryu then draws) the seventeen other (Soma-scoops)[1].

1. Cp. ŚB V. 1.2.10-11.

नेष्टा च तावतः सौरान् ॥४॥

4. And the Neṣṭṛ (draws) as many (scoops) of liquor[1].

1. Cp. ŚB V. 1.2.10-12.

व्यत्यासं ग्रहणम् ॥५॥

5. The drawing (of the Soma and liquor-scoops should be done) alternately[1].

1. Cp. ŚB V. 1.2.16.

अक्षानतिक्रमणं ग्रहाणाम्॥६॥

6. The scoops (of Soma as well as of liquor) should not be held beyond the axles[1].

1. Cp. ŚB V. 1.2.17.

उपर्युपर्यक्षमध्वर्युर्धारयत्यधोऽधो नेष्टा सम्पृचाविति (९.४) ॥७॥

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7. The Adhvaryu, (after having drawn a Soma-scoop) each time holds it just over the axle and the Neṣṭṛ, (after having drawn a liquor-scoop), each time holds it below the axles, with *saṁpṛcau sthaḥ* (VS IX. 4)[1].

1. Cp. ŚB V. 1.2.18.

विपृचावित्याहरतः ॥८॥

8. They bring back (the Soma and liquor-scoops) with *vipṛcau sthaḥ* (VS IX. 4)[1].

1. Cp. ŚB V. 1.2.18.

हिरण्मयेन मधुग्रहं गृहीत्वा खरमध्ये सादयति ॥९॥

9. Having drawn the honey-scoop by means of a golden (cup) he places it in the middle of the mound[1] (without any formula)[2].

1. in between the Soma and liquor-scoops.
2. For this Sūtra cp. ŚB V. 1.2.19.

उक्थ्यादि ॥१०॥

10. Then he does the activities like drawing the Ukthya (-scoop) etc.[1]

1. Cf. IX. 6. 21ff.

अतिरात्रपशूनुपाकृत्य वशां पृश्निं मरुद्भ्य उज्जेषेभ्यः ॥११॥

11. Having led the animals of Atirātra[1], (he leads) a variegated sterile (cow) for Ujjeṣa (victorious) Maruts[2].

1. viz. animals for Agni, Indrāgnī and Sarasvatī. See IX. 8. 3-6.
2. Cp. ŚB V. 1.3.1-3.

12. In the absence of that (viz. variegated) one which is not variegated[1].

1. Cp. ŚB V. 1.3.3.

प्राजापत्यांश्च सप्तदश श्यामतूपरान्बस्तान् ॥१३॥

13. And (he leads) seventeen black-whites, hornless and with-testicles (*basta*) (he-goats) for Prajāpati[1].

1. Cp. ŚB V. 1.3.7-10.

तद्गुणाभावे सर्वेषामेकदेशोऽपि ॥१४॥

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14. In the abscence of those qualifications (of the seventeen he-goats for Prajāpati), (at least), a part (i.e. some) of those animals (may) even (be with those qualifications)[1].

1. Cp. ŚB V. 1.3.10.

वाच उत्तममेके ॥१५॥

15. According to some, the last[1], (animal is to be seized) for Vāc[2].

1. viz. seventeenth. In that case, there will be only sixteen animals for Prajāpati.
2. ŚB V. 1.3.11 mentions this option but rejects it.

माहेन्द्रान्ते वशावपाचरणम् ॥१६॥

16. After the (libation of) Māhendra (-scoop)[1], the procedure of (the offering of) the omentum of the sterile[2] (cow should be performed)[1].

1. Cr. X.3.10. 2. Mentioned in XIV. 2.11-12.
3. Cp. ŚB V. 1.3.4.

अवदानैश्च द्वैधं शृतैः ॥१७॥

17. And (then he proceeds) with the cuttings (of meat) cooked in two lots[1].

1. Those cut in the Juhū (cp. VI. 7.6) and those cut in the Upabhṛt (cp. VI. 7.7). These are to be cooked separately.

पूर्वेभ्यो देवतास्विष्टकृद्भ्यामवद्यति ॥१८॥

18. From the first (lot of cuttings)[1], he cuts for the (main offering to) the deity and for the Sviṣṭakṛt (-offering).

1. viz. those in the Juhū.

उत्तराणि विशे ददाति ॥१९॥

19. And he gives the latter[1] to the people[2].

1. Viz. those in the Upabhṛt.
2. In ŚB V.3.5. 5-6 the contents of the Sūtras 17-19 are mentioned as an opinion of some ritualists but this opinion is rejected. According to ŚB V.3.5.6 the cuttings are to be cooked in one lot only, and no cuttings are to be given to the people.

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वामदेव्यग्रहान्ते प्राजापत्यानाम् ॥२०॥

20. At the end of (the libation of) the Vāmadeyva-scoop, (he proceeds with the procedure) of the (offering omentum of the animals) for Prajāpati[1].

1. Cp. ŚB V. 1.3.12.

स्रुग्व्यूहनात्प्राग्घविषा ॥२१॥

21. (He should proceed) with the offering of (the limbs of those animals for Prajāpati) before the offering-ladles (*sruc-*) are separated[1].

1. For this rite see III. 5.17. ŚB V.1.8. 13-14, this opinion is mentioned but rejected and the opinion mentioned in th next Sūtra is supported.

यथान्यायं वोभयोः ॥२२॥

22. Or, (the offering of omentums and of limbs of the animals for Prajāpati) (should be done) in accordance with the rule[1].

1. Cp. ŚB V. 1.4.14.

वशायाश्च ॥२३॥

23. And (the procedure of the omentum-offering) of the sterile-(-cow) (should also be performed at the time according to the rule only).

ऐकध्यं च श्रपणम् ॥२४॥

24. And the cooking (of the cuttings should be made) in ont lot (only).

अदानं च विशे ॥२५॥

25. And no gift (of the second lot) to the people[1].

1. The Sūtras 23-25 follow the procedure favoured by ŚB V. 3.5.6 and thereby disfavour the procedure mentioned in the Sūtras 17-19.

माध्यन्दिनीयैः सह नैवारचरुर्बार्हस्पत्यः सप्तदशशरावः ॥२६॥

26. Along with (the oblation-materials to be poured out) at the mid-day (-pressing)[1], (the oblation-material for)

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the pap of Nīvāra (wild-rice) (grains) for Bṛhaspati (is to be poured out), measuring seventeen plates[2].

1. See X. 3. 18-19. 2. Cp. ŚB V. 1.4.12-14.

संख्यामुष्टिनिवृत्तिः सामान्यात् ॥२७॥

27. The rule about the number and about the fistfuls retires here, because of the commonness (of being a measurement)[1].

1. In the normal paradigme, in connection with the pouring out of the oblation-material, the measurement of rice is told to be four fistfuls. Now that measurement will not be valid here because here another measurement is prescribed viz. seventeen plates. So the measurement in the normal paradigme retires from here. Both the four fistfuls and the seventeen plates are measurements. This is a common factor. But one is applicable in general and the other in particular. So the latter is to be accepted. This view is refuted in the next Sūtra.

न यजतिशब्दात् ॥२८

28. No, (that rule does not retire fully) because of the word *yajati* (in connection with the both)[1].

1. Thus only that part of the rule about "number" is valid. So a vessel which can contain $4\frac{1}{4}$ platefuls of rice is to be taken and by means of it, rice is to be poured out in a bigger vessel four times. So it becomes seventeen platefuls, and the original rule is, at least, partly followed. Since both the normal paradigmatic as well as the present offerings are offerings (denoted by the word *yajati*), the original rule should not be totally neglected.

सप्तदश-सप्तदश शतानि ददाति गोवस्त्राजावीनाम् ॥२९॥

29. (The sacrificer gives) seventeen hundred of each of (the following:) cows, garments, she-goats, and ewes (to the priests).

सप्तदश वृषल्यो निष्ककण्ठाः ॥३०॥

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30. (And) seventeen female slaves with golden ornaments in their necks.

हस्तिवह्यकमहानसानाम् ॥३१॥

31. (And seventeen each of the following): elephants, carriages, and Mahānasas[1].

1. either great carriages or kitchen i.e. cooking utensils.

जातेर्जातिश्चा सप्तदशगणपूरणात् ॥३२॥

32. And of each (of any genus, he should give seventeen) until a group of seventeen (genii is formed).[1]

1. Thus seventeen cows, seventeen horse, etc. These groups should also be seventeen. Thus there are seventeen groups consisting seventeen members each. (Cp. Āśs IX 9.19). This opinion is rejected in the next Sūtra.

द्रव्येषु वा सप्तदशता सप्तदश सप्तदशानि ददातीति श्रुतेः॥३३॥

33. The seventeenness (should), rather, (be) in the substances (to be given) (and not in the genus of them) for there is a sacred text, "He gives seventeen seventeens (of cows) (*saptadaśa saptadaśāni dadāti*)"[1].

1. The sacred text refered to here is not attested. Āśs IX. 9.17 (*saptadaśa saptadaśaśatānī sampādayet*) also seems to be based on the same unknown text.

XIV. 3.

मरुत्वतीयान्त इन्द्रस्य वज्र इति (९.५) रथावहरणम् ॥१॥

1. At the end of the Marutvatīya (-scoop)[1] (and before the drawing of the Māhendra-scoop), the taking down of a chariot (from the chariot-stand) (is to be done by the Adhvaryu), with *indrasya vajraḥ...* (VS IX. 5)[1].

1. Cp. ŚB V. 1.4.2-3.

दक्षिणेन चात्वालमावर्तयति वाजस्येति (९.५) धूर्गृहीतम्॥२॥

2. (The Adhvaryu) turns (the chariot) seized at the pole, by the south of the pit (*cātvāla*), with *vājasya...* (VS IX. 5).

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अश्वान्प्रोक्षत्यपोऽवनीयमानान्त्स्नातान्वागतानप्स्वन्तरिति (९.६) ॥३॥

3. He sprinkles (water on) the horses which are being led down (for bath), or (which are already) bathed, (and) come back, with *apsvantaḥ*... (VS IX.6)[1].

1. Cp. ŚB V. 1.4.5-6.

देवीराप इति (९.६) वा ॥४॥

4. Or, (he sprinkles) with *devīrāpaḥ*... (VS IX.6).

समुच्चयो वा ॥५॥

5. Or (let there be) aggregation (of both the formulae)[1].

1. Thus both the formulae may be used. ŚB V.1.4.6 prescribes both the formulae.

दक्षिणं युनक्ति वातो वेति (९.७) ॥६॥

उत्तरं वातरंहा इति (९.८) ॥७॥

दक्षिणाप्रष्टिं जवो यस्त इति (९.९) ॥८॥

6-8. He yokes the right (horse) with *vāto vā*...(VS IX.7), the left with *vātaraṁhāḥ*... (VS IX. 8), (and) the right side-horse with *javo yaste*... (VS IX. 9)[1].

1. Cp. ŚB V. 1.4. 8-10.

अयुक्तश्चतुर्थोऽनुगच्छति सर्वयन्त्री ॥९॥

9. The fourth horse, unyoked, goes after (the chariot)[1], provided with all the implements (that are provided to a horse)[1].

1. e.g. bridle, saddle etc. (see Karka's commentary). For this Sūtra cp. ŚB V. 1.4.11.

बार्हस्पत्यमेनानाघ्रापयति वाजिन इति (९.९) ॥१०॥

10. He makes them (the horses) smell the (pap) for Bṛhaspati[1], with *vājinaḥ*...(VS IX. 9)[2].

1. for this see XIV. 2.26.
2. Cp. ŚB V. 1.4.15.

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चतुर्युजो युनक्त्यपरांस्तूष्णीं बहिर्वेदि षोडश ॥११॥

11. He yokes the other sixteen (chariot)s each with four (horses) silently, outside the altar.

देवस्याहमिति (९.१०) ब्रह्मा रथचक्रमारोहत्युत्करे नाभिमात्रे स्थाणौ स्थितम् ॥१२॥

12. With *devasyāham...*(VS IX. 10), the Brahman mounts the chariot-wheel, situated on a post (which is) measuring (i.e. reaching) upto (his=sacrificer's) navel (and which) is on or near the rubbish-heap (*utkara*)[1].

1. Cp. ŚB V. 1.5.1-2.

ऐन्द्राः क्षत्रियस्य चक्रदुन्दुभ्याः ॥१३॥

13. The formulae[1] (uttered) at the time of (mounting upon) the wheel[2] (by the Brahman) and at the time of (beating) the drums[3] (in the Vājapeya-performance) of a Kṣatriya (-sacrificer) (should be) connected with Indra[4].

1. The formulae in question here are VS IX. 10-11. In these there are some formulae which refer to Bṛhaspati and some to Indra. Those refering to Bṛhaspati are to be used if the sacrificer is a Brāhmaṇa and those refering to Indra, if he is a Kṣatriya.
2. Cf. Sūtra 12. 3. Sūtras 14-15. 4. For this Sūtra cp. ŚB V. 1.5.3; 9.

सप्तदश दुन्दुभीनासजत्यनुवेदि पश्चादाग्नीध्रात् ॥१४॥

14. To the west of the Āgnīdhra-hut, along the edge of the altar, (the Adhvaryu) fastens seventeen drums hanging (on posts)[2].

1. For this see VIII. 6.13. 2. Cp. ŚB V. 1.5.6.

बृहस्पते वाजमित्येकं (९.११) दुन्दुभिमाहन्ति तूष्णीमितरान्॥१५॥

15. With *bṛhaspate vājam...* (VS IX.11), (the Adhvaryu) beats one drum and (beats) the other sixteen (drums) silently[1].

1. Cp. ŚB V. 1.5. 7-9.

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क्षत्रियः सप्तदशेषुप्रव्याधानस्यति तीर्थादुदीचः ॥१६॥

16. A Kṣatriya shoots seventeen arrows' ranges, northwards from the Tīrtha[1].

1. The region between the Cātvāla (pit) and the rubbish-heap (*utkara*). For this Sūtra cp. ŚB V. 1.5. 13-14.

अन्त्ये मिनोत्यौदुम्बरीं शाखाम् ॥१७॥

17. At the last (arrow's end), he plants an Udumbara (ficus glomerata)-branch[1].

1. To mark the goal of the race. Round this branch, the chariots turn back.

देवस्याहमिति (९.१३) यजुर्युक्तमारोहति यजमानः ॥१८॥

18. The sacrificer mounts (the chariot which was) yoked *with* a yajus (-formula)[1], with *devasyāham*...(VS IX.13)[2].

1. viz. the first chariot: see Sūtras 6-8.
2. Cp. ŚB V. 1.5.15.

अध्वर्योश्च तूष्णीं ब्रह्मचार्यन्तेवासी वा वाचनाय ॥१९॥

19. And a Vedic student or (some other student) of the Adhvaryu (mounts the same chariot)[1], silently, for the sake of making (the sacrificer) recite[2].

1. On which the sacrificer has mounted.
2. For the recitation see Sūtra 22. For this Sūtra cp. ŚB V. 1.5.17.

इतरेषामेकस्मिन्राजन्यो वैश्यो वा सौरप्रतिग्रहाय ॥२०॥

20. Out of the other (sixteen chariot)s on any chariot a Rājanya or a Vaiśya mounts for the sake of receiving a liquor (-scoop)[1].

1. Which will be given into his hand by the Neṣṭṛ (see XIV. 4.16). For this Sūtra cp. ŚB V. 1.5.28.

आजिं शीघ्रं यन्ति ॥२१॥

21. (All those who have mounted upon the seventeen chariots) run the race swiftly[1].

1. Cp. ŚB V. 1.5.17.

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वाजिन इति (९.१३) वाचयति ॥२२॥

22. (The Adhvaryu's Vedic student or some other student) makes (the sacrificer) recite *vājinaḥ...* (VS IX. 13)[1].

1. during the race. For this Sūtra cp. ŚB V. 1.5.17.

XIV. 4.

ब्रह्मा त्रिः साम गायति ॥१॥

1. The Brahman sings the (Vājināṁ) Sāman[1].

1. Cf. TMB XVIII.7.12; Lāṭyāśs V. 2.14. For this Sūtra cp. ŚB V. 1.5.4-5; 17.

दुन्दुभीन्वादयन्ति ॥२॥

2. They beat the drums[1].

1. Cp. ŚB V. 1.5.17.

एष स्य इति (९.१४-१५) प्रत्यृचं जुहोति ॥३॥

3. (The Adhvaryu) makes (two) libations (of ghee) each one with one of the (two formulae beginning with *eṣa sya vājī...* (VS IX. 14-15)[1].

1. Cp. ŚB V. 1.5.18-20.

अनुमन्त्रयते वा ॥४॥

4. Or (he) addresses (the horses with those two verses)[1].

1. Cp. ŚB V. 1.5.18.

उत्तरेण च त्रिचेन (९.१६-१८) ॥५॥

5. And with the further group of three verses (also he may make either a libation of ghee with each of the verses, or address the horses with them)[1].

1. Cp. ŚB V. 1.5. 21-24.

सुन्वन्जयति ॥६॥

6. The sacrificer wins (the race).

शाखां प्रदक्षिणं कृत्वायन्ति ॥७॥

7. Having made the branch[1] to their right, the racers come back (return).

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1. see Sūtra 17.

आगतेषु ब्रह्मावरोहति देवस्याहमिति (९.१०) ॥८॥

8. After (the racers) have come back, the Brahman descends (from the wheel) with *devasyāham*...(VS IX. 10).

एषा व इति (९.१२) मन्त्राहतमवहरते ॥९॥

9. With *eṣā vaḥ*.. (VS IX. 12), (the Adhvaryu) takes down (that drum) which was beaten *with* a formula[1].

1. See XIV. 3.15. For this Sūtra cp. ŚB V. 1.5.10-12.

तूष्णीमितरान् ॥१०॥

10. (And he takes down) the other (drum)s silently[1].

1. Cp. ŚB V. 1.5.10.

अवरुह्य नैवारमालभते तीर्थे स्थितमा मा वाजस्येति (९.१२) ॥११॥

11. Having descended (from the chariot), (the sacrificer) touches the (pap) of Nīvara (wild-rice) which is situated in the place between the pit and the rubbish-heap, with *ā mā vājasya*... (VS IX.19)[1].

1. Cp. ŚB V. 1.5.25-26.

यजुर्युक्तानाघ्रापयति वाजिन इति (९.१९)॥१२॥

12. (The Adhvaryu) makes (the horses which were) yoked *with* a *yajus*(-formula), smell that pap with *vājinaḥ*...(VS IX.19)[1].

1. ŚB V.1.5.27.

चतुर्थं युक्त्वाध्वर्यवे ददाति ॥१३॥

13. After having yoked the fourth (horse), (the sacrificer) gives (that chariot) to the Adhvaryu (as a gift)[1].

1. Cp. ŚB V. 1.4.11.

सर्वेभ्यः षोडश ॥१४॥

14. To all (other priests, he gives) the (other) sixteen (chariots, one to each).

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अध्वर्युयजमानौ मधुग्रहं सौरप्रतिग्रहाय प्रयच्छत उत्तरस्यां वेदिश्रोणा उपविष्टाय ॥१५॥

15. The Adhvaryu and the sacrificer give the honey-scoop to the receiver of the liquor (-scoop)s[1] who is seated on the northern hip[2] of the altar[3].

1. A Rājanya or a Vaiśya (see XIV.3.20).
2. In the north-west of the altar.
3. Cp. ŚB V. 1.5.28.

नेष्टा च सौरान्पश्चिमेन निर्हृत्य शालामपरेण हृत्वैकं प्रयच्छन्नाहानेन त इमं निष्क्रीणामीति ॥१६॥

16. And the Neṣṭṛ, after having carried out the liquor-scoops, by the western (door), then having carried (them) by the west of the Śāla, says (to the receiver of the liquor-scoops), "With this I redeem him (the sacrificer) of thee", while giving one (of the liquor-scoops to him)[1].

1. Then he gives the other liquor-scoops to him and takes back the honey-scoop given to him (see Sūtra 15). For this Sūtra cp. ŚB V. 1.5.28.

ब्रह्मणे मधुग्रहं ददाति सपात्रम् ॥१७॥

17. (The sacrificer) gives the honey-scoop along with the (golden) vessel to the Brahman[1].

1. ŚB V. 1.5.28.

तं स यथेष्टं कुरुते ॥१८॥

18. He (the Brahman) does (of it) according to his desire[1].

1. Thus he may drink the honey or give it to anybody or pour it out. For this Sūtra cp. ŚB V. 1.5.28.

XIV. 5.

द्वादश स्रुवाहुतीर्जुहोत्यापये स्वाहेति (९.२०) प्रतिमन्त्रं वाचयति वा ॥१॥

1. (The Adhvaryu) makes twelve libations (of ghee) by means of the dipping-spoon (*sruva*), each one with one

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of the formulae (in sequence) beginning with *āpaye*...(VS IX. 20) or he makes (the sacrificer) recite (those formulae)[1].

1. These libations as well as the formulae are called *āpti*, meaning "obtainment". For this Sūtra cp. ŚB V. 2.1.1.

षट्चोत्तराः (९.२१) ॥२॥

2. And (he makes) the further six (libations of ghee each with one of the further six formulae, in sequence or he makes the sacrificer recite those formulae)[2].

1. VS IX. 21. These libations as well as the formulae are called *kḷpti* -meaning "adaptations."
2. Cp. ŚB V. 2.1.3-4.

नेष्टा पत्नीमानेष्यन्कौशं वासः परिधापयति चण्डातकं दहरं वा ॥३॥

3. While about to bring the wife (of the sacrificer), the Neṣṭṛ makes her wear a half garment, or a skirt made of Kuśa-grass[1].

1. Cp. ŚB V. 2.1.8.

अन्तरं दीक्षितवसनात् ॥४॥

4. (This is to be worn) over the garment of consecration[1].

1. Cp. ŚB V. 2.1.8.

निश्रयणीं यूप उच्छ्रयत्युत्तरां दक्षिणां वा ॥५॥

5. (The Adhvaryu) leans a ladder against the sacrificial post either (from the south) northwards or (from the north) southwards[1].

1. ŚB V.2.1.9 mentions both these alternatives but prefers the first.

आरोक्ष्यन्जायामामन्त्रयते जाय एहि स्वो रोहावेति ॥६॥

6. While about to ascend (on the post), (the sacrificer) addresses (his) wife, "Come, O wife, let us ascend the heaven."

1. Cp. ŚB V. 2.1.10.

रोहावेति प्रत्याह ॥७॥

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7. (She) replies, "Let us ascend.[1]"

1. Cp. ŚB V. 2.1.10.

प्रजापतेरित्यारोहतः (९.२१) ॥८॥

8. With *prajāpateḥ...* (VS IX. 21) (both of them) ascend[1].

1. Cp. ŚB V. 2.1.10.

स्वरिति (९.२१) गौधूममालभते ॥९॥

9. With *svaḥ...* (VS IX. 21) he touches the wheaten (top-piece).[1]

1. For this see XIV. 2.22.

शिरसा यूपमुज्जिहीतेऽमृता इति (९.२१) ॥१०॥

10. By (his) head, he rises over the post with *amṛtā...* (VS IX. 21)[1].

1. Cp. ŚB V. 2.1.14.

अस्मे व इति (९.२२) दिशो वीक्षते ॥११॥

11. With *asme vaḥ...* (VS IX. 22) (the sacrificer) looks at directions[1].

1. Cp. ŚB V. 2.1.15.

सप्तदशाश्वत्थपत्तोपनद्धानूषपुटानुदस्यन्त्यस्मै विशः ॥१२॥

12. The people throw at him seventeen bags of saltish earth[1] (*ūṣapuṭa*) bound in the leaves of Aśvattha (ficus religiosa)[2].

1. **Eggeling,** *SBE,* 41, p. 33, translated the word *ūṣapuṭa* as "bags of salt". This word should better be translated as "bags of saltish earth."
2. Cp. ŚB V. 2.1.16-17.

प्रतिगृह्णात्येनान् ॥१३॥

13. (The sacrificer) catches them.

नमो मात्र इति (९.२२) भूमिमवेक्षते ॥१४॥

14. He looks down upon the earth with *namo mātre...* (VS IX.22)[1].

1. Cp. ŚB V. 2.1.18.

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सरुक्मे बस्तचर्मण्यवरोहति ॥१५॥

15. He descends upon a skin of a he-goat *with* testicles (*basta*) on which there is a golden plate[1].

1. He descends i.e. treads upon the plate. For this Sūtra cp. ŚB V. 2.1.20-21.

भूमौ वा ॥१६॥

16. Or, on the earth (he descends)[1].

1. ŚB V. 2.1.21 prefers this alternative to that mentioned in the previous Sūtra.

उत्तरवेदिमपरेणौदुम्बरीमासन्दीं बस्तचर्मणास्तृणातीयं त इति (९.२२) ॥१७॥

17. (The Adhvaryu) spreads the skin of a he-goat with testicles on the throne-seat which is made of Udumbara (ficus glomerata)(-wood) and which is situated towards the west of the Uttaravedi, with *iyaṁ te*...(IX. 22)[1].

1. Cp. ŚB V. 2.1.22-25.

सुन्वन्तमस्यामुपवेशयति यन्तासीति (९.२२) ॥१८॥

18. With *yantāsi*... (VS IX. 22) he makes the sacrificer sit down on it (the throne-seat)[1].

1. Cp. ŚB V.2.1.25.

नैवारेण प्रचरति ॥१९॥

19. (Then the Adhvaryu) proceeds with the (pap) of Nīvāra (wild-rice)[1].

1. See for this pap XIV. 2.26; 4.11-12. Now he makes of offering with this pap to Bṛhaspati. For this Sūtra cp. ŚB V. 2.2.1.

प्राक्स्विष्टकृत औदुम्बरे पात्रेऽप पयश्च सप्तदशान्नान्यावपति॥२०॥

20. Before the Sviṣṭakṛt (-offering)[1], having first poured water and milk, he throws seventeen (kinds of) foods, in a vessel of Udumbara (ficus glomerata) (-wood)[2].

1. Of the offering to Bṛhaspati.

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2. Cp. ŚB V. 2.2.2-3.

यावत्स्मृति वैकवर्जम् ॥२१॥

21. Or (he throws) as many (kinds of foods) as he can remember, except one[1].

1. ŚB V. 2.2. 2-3, this alternative is prefered to that mentioned in the previous Sūtra.

अभोजनं तस्योच्छ्वासात् ॥२२॥

22. (The sacrificer) should not eat that food[1] until (he) breaths (his) last[2].

1. Which was excluded; - see the previous Sūtra.
2. Cp. ŚB V. 2.2.4.

स्रुवेण सम्भृताज्जुहोति वाजस्येममिति (९.२३-२९) प्रतिमन्त्रम्॥२३॥

23. By means of the dipping spoon, (the Adhvaryu), makes libations out of what has been gathered (in the Udumbara-vessel), with each of the (seven) formulae (in sequence) beginning with *vājasyemam...* (VS IX. 23-29)[1].

1. These libations are called Vājaprasavīya i.e. the oblations which promote power-substance (food). For Sūtra cp. ŚB V. 2.2.4-12.

शेषेणाभिषिञ्चति यजमानं देवस्य त्वेति (९.३०) ॥२४॥

24. With the remnant, he sprinkles upon the sacrificer with *devasya tvā...* (VS IX. 30)[1].

1. Cp. ŚB V. 2.2.13.

सरस्वत्यै वाच (९.३०) स्थाने विश्वेषां त्वा देवानाम् ॥२५॥ सरस्वत्यै त्वेति वा ॥२६॥

25-26. In stead of *sarasvatyai vācaḥ* (VS IX. 30), he may say either *viśveṣām tvā devānām*[1]... or *sarasvatyai tvā...*[2]

1. ŚB V. 2.2.14 mentions this alternative but rejects it.
2. ŚB V. 2.2.14 supports this alternative.

सम्राडयमसावित्याह नामग्राहं त्रिरुच्चैः ॥२७॥

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27. He says thrice, uttering the name (of the sacrificer) "Emperor is he, N.N.[1]"

1. Cp. ŚB V. 2.2.15.

अग्निरेकाक्षरेणेत्यनुवाकं (९.३१-३४) द्वादशवत्कृत्वा नैवारस्विष्टकृदिडं करोति ॥२८॥

28. Having performed (a rite) with the section *agnirekākṣareṇa...* (VS IX. 31-34)[1] in the same manner as the (Āpti-offerings)[2], he performs the Sviṣṭakṛt and Iḍā (-rites), in connection with the (pap) of Nīvāra (wild rice)[3].

1. These formulae or the libations made with them are called Ujjitis (Victories). Cf. XIV. 5.31.
2. As in the case of the Āptis (see XIV. 5.1), in this case also the Adhvaryu either makes libations with the Ujjiti-formulae or makes the sacrificer recite them.
3. Cp. ŚB V.2.2. 16-21.

माहेन्द्रादि च ॥२९॥

29. And (he performs the ritual connected with) the Māhendra (scoop etc.)[1]

1. Cf. X. 3.10ff. Cp. ŚB V. 2.2.21.

अवरुह्य गच्छति स्तोत्राय प्रहितः ॥३०॥

30. Having descended (from the throne-seat[1], the sacrificer), when sent (by the Adhvaryu) for the praise-song (*stotra*) goes (to the Sadas to attend it)[2].

1. Cf. XIV. 5.18. 2. Cp. ŚB V. 2.2.21.

उज्जितिभ्यो वोत्तरो माहेन्द्रः ॥३१॥

31. Or the ritual of the Māhendra (-scoop) (takes place immediately) after the Ujjiti (libations/recitations)s[1].

1. For Ujjitis see XIV. 5.28. Thus there will be two orders: (i) Ujjitis, Sviṣṭakṛt, Iḍā etc. of the Nīvāra pap; and then the Māhendra scoop. (ii) Ujjitis, Māhendra-scoop, Sviṣṭakṛt, Iḍā etc. of the Nīvāra-pap. ŚB V. 2.5. 19-21 both the orders are mentioned but the second is rejected. For this Sūtra cp. ŚB V. 2.2.19.

षोडश्यन्ते स्तोत्रं चमसैरेव ॥३२॥

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32. At the end of (the libation of the) Ṣoḍaśin (-scoop) the praise-song (is accompanied) by the goblets only (and not by scoops).

ऋत्विक्चमसेषु सप्तदशावनयति द्वौ-द्वौ ॥३३॥

एकं नेष्टुः ॥३४॥

33-34. In the goblets of the officiating priests he pours down the seventeen (Soma-scoops) two in each;[1] one (in the goblet) of the Neṣṭṛ.

1. There are nine goblets while the Soma-scoops are seventeen. So in each of the other goblets he pours two scoops and in that of the Neṣṭṛ, he pours one.

उदवसानीयान्ते यूपवेष्टनान्यध्वर्यवे ददाति ॥३५॥

35. At the end of the Udavasānīyā- (offering), (the sacrificer gives) the wrapping (cloth)s[1] to the Adhvaryu.

1. See for these XIV. 1.20.

यथोपभुक्तं हिरण्यस्रजः ॥३६॥

36. (And he gives) the chains according to the use[1].

1. i.e. to each priest that chain which he used. For the chains see XIV. 1. 23.

Rājasūya

XV. 1.

राज्ञो राजसूयः ॥१॥

अनिष्टिनो वाजपेयेन ॥२॥

1-2. The Rājasūya (-sacrifice can be performed) for a king who has not as yet sacrificed with the Vājapeya.

इष्टिसोमपशवो भिन्नतन्त्राः कालभेदात् ॥३॥

3. The Iṣṭis (offerings)[1], the Soma (-sacrifices)[2] and the animal (-sacricices)[3] (in the Rājasūya) are to be performed in separate proccdures for their timings are different.

1. e.g. to Anumati etc. See XV. 1.9.

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2. e.g. the Pavitra-sacrifice. See XV. 1.4-7.
3. e.g. of dew-lapped she-goat. See XV. 10.3.

पवित्रश्चतुर्दीक्षः ॥४॥

सहस्रदक्षिणः ॥५॥

4-5. The Pavitra (-sacrifice) has four Dīkṣā(days) and in it a thousand (cows) (are to be given as) sacrificial gifts.

माघीपक्षयजनीये दीक्षा ॥६॥

6. The Dīkṣā[1] takes place on a day worthy for sacrificial performance when the fortnight after the (full-moon-day in the month of) Māgha (is over)[2].

1. i.e. the first dīkṣā-day out of the four dīkṣā-days mentioned in the fourth Sūtra.
2. i.e. on the first day of the bright fortnight in the month of Phālguna. Cf. Lāṭyāśs IX.1.2.

तदन्ते पूर्णाहुतिर्गृहेष्विच्छतो वरदक्षिणा ॥७॥

7. At the end of it[1]– if he wishes so – there should be a full-spoon-libation (of ghee) in the house of the sacrificer. A chosen thing is to be given as a sacrificial gift[2].

1. Of the Pavitra-sacrifice.
2. Cp. ŚB V. 2.3.1.

श्वःप्रभृत्यन्वहं पञ्चोत्तराणि ॥८॥

8. From the next day onwards, everyday (one of) the further[1] five (offerings) (should be performed in sequence).

1. Those mentioned in the following Sūtras.

अष्टाकपालोऽनुमत्यै ॥९॥

9. A (sacrificial bread) prepared on eight potsherds (should be offered) to Anumati[1].

1. Cp. ŚB V. 2.3.2.

शम्यायाः पश्चाद्धविष्यशत्रं स्रुवे कृत्वा दक्षिणाग्न्युल्मुकमादाय दक्षिणा गत्वा स्वयम्प्रदीर्ण इरिणे वाग्नौ जुहोत्येष ते निर्ऋत इति (९.३५) ॥१०॥

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10. Having put the (portion of the) oblation-material[1] fallen out behind the peg (*śamyā*), into the dipping-spoon, having taken a burning brand from the Dakṣiṇa-fire and then having gone to the southern direction, (the Adhvaryu) offers (it) on the fire[2] (put) in a self-produced hollow or a cleft, with *eṣa te nirṛte*... (VS IX.35)[3].

1. i.e. rice, at the time of grinding it for the bread to be offered to Anumati.
2. That fire-brand which has been brought by him.
3. Cp. ŚB V. 2.3. 2-3..

अनपेक्षमेत्यानुमतस्य संवपनादि करोति ॥११॥

11. Having returned without looking back, he performs the rites of throwing (flour) together[1] (in the vessel) etc. in connection with (the sacrificial bread) for Anumati.

1. For this see II. 5.10.

वासो देयम् ॥१२॥

12. A garment is to be given (as a gift for the offering to Anumati)[1].

1. Cp. ŚB V. 2.3.5.

हिरण्यमाग्नावैष्णवे ॥१३॥ पुनरुत्सृष्टो गौरग्नीषोमीये ॥१४॥ अनड्वान्त्साण्ड ऐन्द्राग्ने ॥१५॥ गौराग्रयणे ॥१६॥

13-16. (In the offering of sacrificial bread) to Agni and Viṣṇu (which takes place on the next day), gold (is the sacrificial gift), in that to Agni and Soma (on the next day), a bull set free again (is the gift); in that to Indra and Agni (on the next day), a bull with testicles (is the gift); and in the Āgrayaṇa (-offering)[1] (on the next day) a bull is the sacrificial gift[2].

1. An offering of first fruits. For details see IV.6.1ff.
2. Cp. ŚB V. 2.3.6-9.

चातुर्मास्यप्रयोगः फाल्गुन्याम्॥१७॥

17. On the full-moon-day in the Phālguna (month) Cāturmāsya[1] performance (should be started)[2].

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1. For details see V. 1.1ff.
2. Cp. ŚB V. 2.4.1-4.

पौर्णमासेन कृष्णपक्षानेत्यामावास्येन शुक्लाना शुनासीरीयात्॥१८॥

18. Upto the (performance of the) Śunāsīrīya, he goes on (performing) the Full-moon-offering (every day) throughout the dark fortnights and the New-moon-offering throughout the bright fortnights.

पवित्रदीक्षास्थाने शुनासीरीयम् ॥१९॥

19. (He performs) the Śunāsīrīya (-rite)[1] in the place of (i.e. on the same day on which) the consecration for the Pavitra (-sacrifice) (takes place)[2].

1. For this see V. 11.1ff.
2. i.e. on the first day of the bright fortnight of the Phālguna month (see Sūtra 6).

पञ्चवातीयम् आहवनीयं प्रतिदिशं व्युह्य मध्ये च स्रुवेणाग्निषु जुहोत्यग्निनेत्रेभ्य इति (९.३५) प्रतिमन्त्रम् ॥२०॥

20. Having divided the Āhavanīya(fire) into five parts in every direction and in the middle, he offers the Pañcavātīya (-libation) by means of the dipping-spoon, each time with one of the formulae (in sequence) beginning with *agninetrebhyaḥ* (VS IX. 35)[1].

1. Cp. ŚB V. 2.4. 4-5.

उत्तराः समस्य ये देवा इति (९.३७) प्रतिमन्त्रम् ॥२१॥

21. He offers the latter five (libations) after having brought together (the Āhavanīya-fire, which was divided by him), each with one of the formulae (in sequence) beginning with *ye devāḥ* (VS IX.36)[1].

1. Cp. ŚB V. 2.4.6.

त्रियुक्तोऽश्वरथो दक्षिणा ॥२२॥

22. A chariot yoked with three horses is the sacrificial gift (for this offering)[1].

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1. Cp. ŚB V. 2.4.9.

व्याधितस्याप्येवम् ॥२३॥

23. (He may) also (perform) the Pañcavātīya (-libation) in the same manner for one who is diseased[1].

1. Cp. ŚB V. 2.4.8; 10.

इन्द्रतुरीयम् ॥२४॥ आग्नेयः ॥२५॥ वारुणो यवमयश्चरुः॥२६॥ अन्यत्रापि ॥२७॥ रौद्रश्च गावेधुकः ॥२८॥ वहिनिदध्यैन्द्रम् ॥२९॥ सैव दक्षिणा ॥३०॥

24-30. (Then he performs) the Indraturīya- (offering)[1]. (In it there is a sacrificial bread) for Agni, a pap of barley for Varuṇa –elsewhere also the pap for Varuṇa should be of barely only– a pap of Gavedhuka (coix barbarata) for Rudra (and) curds of a draught-cow for Indra. The same (cow) is the sacrificial gift (for this offering)[2].

1. i.e. an offering in which the fourth oblation belongs to Indra.
2. Cp. ŚB V. 2.4.11-13.

XV. 2.

अपामार्गहोमः ॥१॥

स्रुवे पालाशे वैकङ्कते वापामार्गतण्डुलान्कृत्वा ॥२॥

1-2. (Then the Adhvaryu performs) the offering of Apāmārga (achyranthes aspera) (-grains), having taken the Apāmārga (-grains) in a dipping spoon of Palāśa (butea frondosa) or Vikaṅkata (flacourtia sapida) (-wood)[1].

1. Cp. ŚB V. 2.4. 14-15.

त्र्यम्बकवद्दिगग्नी ॥३॥

3. The direction and fire (for this offering are) the same as for the Tryambaka (-offering)[1].

1. See for the details of this offering, V.10. 1-23 and particularly 4 and 9. Thus the Adhvaryu takes a fire-brand from the Dakṣina-fire, goes to the north and offers there on that fire (Cp. ŚB V.2.4.15.)

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प्राची वा ॥४॥

4. Or (the direction may be) the east[1].

1. Cp. ŚB V. 2.4.15.

अग्ने सहस्वेत्युल्मुकादानम् (९.३७) ॥५॥

5. He takes a fire-brand (from the Dakṣiṇa-fire) with *agne sahasva*...(VS IX. 37)[1].

1. Cp. ŚB V. 2.4.16.

देवस्य त्वेति (९.३८) जुहोति ॥६॥

6. He offers with *devasya tvā*... (VS IX. 38)[1].

1. Cp. ŚB V. 2.4.17.

रक्षसां त्वेति (९.३८) स्रुवमस्यति तां दिशं यस्यां जुहोति॥७॥

7. (Then) he throws the dipping-spoon towards that direction[1] in which he has offered, with *rakṣasāṁ tvā*... (VS IX. 38)[2].

1. Thus towards the north or the east as the case may be.
2. Cp. ŚB V. 2.4.18-19.

अवधिष्म रक्ष इत्यायन्त्यनपेक्षम् (९.३८)॥८॥

8. (The performers) return with *avadhiṣma rakṣaḥ*... (VS IX. 38), without looking back[1].

1. Cp. ŚB V. 2.4.19-20.

अभिचर्यमाणोऽपि तां दिशं गत्वा ॥९॥ अभिचरतो नामादिशेद्धोमस्रुवप्रासनागमनेषु ॥१०॥

9-10. One against whom sorcery is being performed, also may offer this offering having gone to that direction[1] (and in that case), at the time of offering, of throwing the dipping spoon and of returning, he should mention the name of him who is practising sorcery[2].

1. viz. to the north. Cp. Sūtra 3.
2. The name is inserted in the formula (VS IX. 38) in the place of the word *rakṣas* and of *amum* and *asau*. Cp. ŚB V. 2.4.20.

त्रिषंयुक्तेषु ॥११॥ आग्नावैष्णव ऐन्द्रावैष्णवो वैष्णवो वामनो दक्षिणा ॥१२॥

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11-12. In the Triṣamyuktīya[1]-offerings, (the first consists of) (a sacrificial bread) for Agni and Viṣṇu, (a pap) for Indra and Viṣṇu (and a pap) for Viṣṇu. (For this offering) a dwarf[2] is the sacrificial gift[3].

1. "triply connected". In this rite, there are three offerings, each one of them again, consists of three offerings.
2. a dwarf bull. See the next Sūtra.
3. Cp. ŚB V. 2.5.1-4.

अलिङ्गग्रहणे गौः सर्वत्र ॥१३॥

13. Wherever the genre[1] is not mentioned, a bull (is to be understood).

1. *liṅga.* This word has a different meaning here. It means here "genre". Thus even when only "dwarf" is mentioned, it should be understood as "a dwarf bull".

आग्नापौष्ण ऐन्द्रापौष्णः पौष्णः श्यामो दक्षिणा॥१४॥

14. (The second Triṣaṁyuktīya-offering) (consists of) (a sacrificial bread) for Agni and Pūṣan, (a pap) for Indra and Pūṣan (and a pap) for Pūṣan. A black-white bull is the gift[1].

1. Cp. ŚB V. 2.5.5-8.

अग्नीषोमीय ऐन्द्रासौम्यः सौम्यो बभ्रुर्दक्षिणा ॥१५॥

15. (The third Triṣaṁyuktīya-offering consists of) (a sacrificial bread) for Agni and Soma, (a pap) for Indra and Soma, (and a pap) for Soma. A brown (bull) is the gift[1].

1. Cp. ŚB V. 2.5.9-12.

एकादशकपालः प्रथमः प्रथमश्चरव इतरे ॥१६॥

16. Each of the first (oblation-material in the three Triṣaṁyuktīya-offerings) is (a sacrificial bread) prepared on eleven potsherds and the others (are) paps.

वैष्णवस्त्रिकपालो वा ॥१७॥

17. Or (the oblation-material) for Viṣṇu[1] (may be a bread) prepared on three potsherds (instead of pap)[2].

1. In the first Triṣaṁyuktīya-offering. See Sūtra 12.

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2. ŚB V. 2.5.1.

श्वो वैश्वानरो द्वादशकपालो वारुणश्चैकतन्त्रे ॥१८॥

18. Next day, (a sacrificial-bread) prepared on twelve potsherds and a (barley-pap) for Varuṇa (should be offered) in a joint procedure[1].

1. Cp. ŚB V. 2.5.13-16.

19. Or the (latter) one[1] may be offered (still) next day.

1. viz. the pap for Varuṇa.
2. Cp. ŚB V. 2.5.13.

ऋषभः पूर्वस्य दक्षिणा कृष्णं वास उत्तरस्याभावेऽकृष्णम्॥२०॥

20. For the earlier (offering) a bull is the sacrificial gift, and for the latter (offering), a black garment (or) in its absence one which is not black[1].

1. Cp. ŚB V. 2.5.17.

XV. 3.

द्वादशोत्तराणि रत्नहवींषि ॥१॥

1. (Then there are) the further twelve Ratnahavīṁṣi[1].

1. Offerings in the houses of the "jewels (important officers)".

प्रतिगृहमेकैकं श्वः-श्वः ॥२॥

2. In every house one (offering on every) next day.

समारूढनिर्मथितेऽग्नयेऽनीकवते सेनान्यः ॥३॥

3. (The Adhvaryu offers in the house) of the commander (Senānī) (a bread to Agni Anīkavat, in the fire churned out (from the churning sticks on which the Gārhapatya and the Āhavanīya) were mounted upon[1].

1. The two churning sticks are held over the fires and there-by fires are supposed to have mystically mounted upon those sticks. Then fire is produced out of these sticks and it mystically represents the original fires. For this Sūtra cp. ŚB V. 3.1.1.

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बार्हस्पत्यश्चरुः पुरोहितस्य ॥४॥ ऐन्द्रो यजमानस्य ॥५॥ अदित्यै महिष्याः ॥६॥ वारुणः सूतस्य ॥७॥ मारुतो ग्रामण्यः॥८॥ सावित्रः क्षत्तुः॥९॥ आश्विनः संग्रहीतुः ॥१०॥ पौष्णो भागदुघस्य॥११॥

4-11. (In the house) of the chaplain (Purohita), a pap for Bṛhaspati (is to be offered); of the sacrificer (a sacrificial bread) for Indra; of the chief queen (*mahiṣī*), a pap for Aditi; of the Sūta (care-taker of horse or court-minstral), (a pap of barley) for Varuṇa; of the village-leader (Grāmaṇī), (a bread) for Maruts; of the Kṣattṛ (door-keeper or messenger or supervisor of income and expenditure), (a bread) for Savitṛ; of the Saṁgrahītṛ (charioteer) (a bread) for Aśvins and of the Bhāgadugha (tax-collector) (a bread) for Pūṣan[1].

1. Cp. ŚB V. 3.1.2-9.

रौद्रो यजमानस्याक्षावापगोविकर्तगृहेभ्यो गवेधुकानाम्॥१२॥

12. (In the house) of the sacrificer, pap of Gavedhuka (Coix barbata) (-grains) brought from the houses of Akṣāvāpa (thrower of dice) and of beef-butcher (Govikarta) (is to be offered) to Rudra[1].

1. Cp. ŚB V. 3.1.10.

चतुर्गृहीतं जुषाणोऽध्वाज्यस्य वेत्विति दूतस्य ॥१३॥

13. (In the house) of the Dūta (courier) a libation of four-times scooped (ghee) (is to be made) with *juṣāṇodhvājyasya vetu* (=may the Path enjoyingly accept the ghee)[1].

1. Cp. ŚB V. 3.1.11.

नैर्ऋतः परिवृत्त्यै कृष्णव्रीहीणां नखनिर्भिन्नानां दर्विहोम एष ते निर्ऋत इति (९.३५) जुहोति ॥१४॥

14. (In the house) of the discarded wife a spoon-offering of (pap of) black-rice-grains which are split by nails (is to be made) to Nirṛti, with *eṣa te nirṛte*... (VS IX. 35)[1].

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1. Cp. ŚB V. 3.1.13.

वषट्कृते वा ॥१५॥

15. He may offer either after the Vaṣaṭ-call is uttered (or after the Svāhā-call is uttered).

यथासंख्यं दक्षिणाः॥१६॥ हिरण्यम् ॥१७॥ शितिपृष्ठः ॥१८॥ ऋषभः ॥१९॥ धेनुः ॥२०॥ अश्वः ॥२१॥ पृषन् ॥२२॥ श्येतोऽनड्वान्॥२३॥ यमौ ॥२४॥ अभावेऽनुपूर्वजौ ॥२५॥ श्यामः॥२६॥ त्रिदक्षिणो रौद्रः ॥२७॥ शितिबाहुशितिवालयोरन्यतरः ॥२८॥ असिर्नखरः ॥२९॥ वालदामबद्धमक्षावपणम् ॥३०॥ उत्तरस्याप्युक्षणवेष्टितं धनुः ॥३१॥ चर्मतूण्यः सेषुकाः ॥३२॥ लोहित उष्णीषः ॥३३॥ कृष्णा परिमूर्ण्यपहतोत्तमस्य ॥३४॥

16-34. (For these Ratnahavīṁṣi, following are) the sacrificial gifts respectively: gold, a white-backed bull, a milch-cow, a horse, a spotted (bull), a reddish-white draught-bullock, twin (-bulls) –in abscence (of these, bulls) born in successive births (of the same cow), a black-white (bull); (for the offering) to Rudra, three gifts (are to be given): either (a bull) with white fore-feet, or with white tail, a claw-shaped knife and a dice-board bound with band of hair of tail; for the latter (i.e. the next) a bow covered with the skin of an ox, leather quivers with arrows, and a red turban; and for the last (offering a black, decrepit, diseased (cow)[1].

1. Cp. ŚB V. 3.1.1-13.

परिवृत्तीं चाह मा मेऽद्येशायां वात्सीदिति ॥३५॥

35. And (the sacrificer-king) says to the Parivṛttī (discarded wife), "Now (onwards), you should not dwell in my dominion"[1].

1 Then she goes to the house of a Brāhmaṇa, because that does not come under the control of the king (Karka's commentary). For this Sūtra cp. ŚB V. 3.1.13.

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सौमारौद्रोऽतश्चरुः शुक्लपयसि शुक्लवत्सायाः ॥३६॥ सैव दक्षिणा॥३७॥

36-37. Then a pap (cooked) in the milk of a white (cow) with a white calf (is to be offered) to Soma and Rudra. The same (cow is) the sacrificial gift (for that offering)[1].

1. Cp. ŚB V. 3.2.1-2.

अनूचानोऽप्ययशा यजेत ॥३८॥ किलासाबाधं तु ॥३९॥

38-39. One who has studied (the Veda), yet not famous, should sacrifice (with the offering to Soma and Rudra)[1] and also (one who desires) to remove white leprosy (*kilāsā*).

1. Cp. ŚB V. 3.2.3.

मैत्राबार्हस्पत्यश्चरुः ॥४०॥ बार्हस्पत्यमधिश्रित्याश्वत्थी या स्वयम्भग्ना प्राच्युदीची वा शाखा तत्पात्रेणापिदधाति॥४१॥

40-41. (Next day), a pap (is to be offered) to Mitra and Bṛhaspati on (the fire). (The Adhvaryu) covers it with a vessel prepared out of an Aśvattha-branch, which is self-fallen either on the eastern or on the northern side (of the tree)[1].

1. Cp. ŚB V. 3.2.4-5.

विनाटाद्रथपर्यूढान्नवनीतं स्वयंजातमाज्यमासिच्य पात्रे तस्मिन्त्स्थविष्ठांस्तण्डुलान्मित्रायावपति ॥४२॥

ऊष्मणा शृतो भवति ॥४३॥

42-43. Having poured in that vessel, the butter which is self-produced (from the curds kept) in a leather-bag (which is then) carried by a chariot, he puts gross rice-grains (in that vessel). (Then that rice-pap) becomes cooked by the hot stream[1].

1. Cp. ŚB V. 3.2.6-8.

अणिष्ठानितरस्मिन् ॥४४॥

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44. (He should have also put) small (rice-grains) in the other pot[1].

1. viz. the pot for Bṛhaspati. For this Sūtra cp. ŚB V. 3.2.7.

एकं प्रदानम्।।४५।।

45. The offering (of both the paps) is one only (i.e. together).

गौर्दक्षिणा।।४६।।

46. A bull (is) the sacrificial gift (for this offering)[1].

1. ŚBK VII. 2.1.10 mentions this; ŚBM V. 3.2.8 does not mention this.

अभिषेचनीयदशपेययोर्दक्षिणोत्तरे देवयजने ।।४७।।

47. For the Abhiṣecanīya (-sacrifice) and for the Daśapeya (-sacrifice) there are two (different) sacrificial places –one to the south and the other to the north.

दक्षिणमभिषेचनीयस्य ।।४८।।

48. The southern (sacrificial place should be) for the Abhiṣecanīya[1].

1. And the northern for the Daśapeya.

फाल्गुनीपक्षयजनीयेऽभिषेचनीयाय दीक्षते ।।४९।।

49. The sacrificer get himself consecrated on the day worthy for sacrifice when the fortnight after the full-moon-day in (the month of) Phālguna (is over)[1].

1. i.e. on the first day of the white fortnight in the Caitra-month. For this Sūtra cp. ŚB V. 3.3.1.

XV. 4

भार्गवो होता।।१।।

1. The Hotṛ (in the Abhiṣecanīya and the Daśapeya sacrifices, should be) belonging to the Bhṛgu (family).

पञ्चापवर्गः ।।२।।

2. (The Abhiṣecanīya-sacrifice) is completed in five days[1].

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1. viz. One Dīkṣā-day, three Upasad-dyas, and one Sutyā-day.

सोमं क्रीत्वा द्वैधमुपनह्य पर्युह्यैकं ब्रह्मागारे निदधाति ॥३॥

3. Having purchased Soma, (then) having divided it into two and after having carried it around (in a cart)[1], (the Adhvaryu) keeps one (of the two parts of that Soma) in the Brahman's house[2].

1. For this rite see VII. 9.16ff.
2. Cp. ŚB V. 4.5.15.

अग्नीषोमीयस्य पशुपरोडाशमनु देवसूहवींषि निर्वपति यजप्रैषाणि ॥४॥

4. (Having poured out the oblation-material) for the animal-sacrificial-bread for Agni and Soma, he pours out (the oblation-material) for the Devasū-offerings[2] (at the time of offering of which) the summon consists of the word *yaja* (= recite the offering-verse)[3].

1. Devasū = "divine impellers". 2. Cp. ŚB. V. 3.3.1.
3. For the offerings in the animal-sacrifice the word *praiṣya* (= "Summon (the Hotṛ) (O you Maitrāvaruṇa, for reciting the offering-verse))" is used. The present Sūtra specifically says that the word *yaja* should be used and not the word *praiṣya*. It thereby implies that Devasū-offerings are distinct from the animal-sacrifice.

प्लाशुकानां सवित्रे सत्यप्रसवाय ॥५॥ आशूनामग्नये गृहपतये॥६॥

5-6. (A sacrificial bread) of very-fast-growing (*plāśuka*) (-rice) (is to be prepared) for (Savitṛ) Satyaprasava, and (another) of fast-growing (rice) for Agni Gṛhapati[1].

1. Cp. ŚB V. 3.3.2-3.

उत्तरे चरवः ॥७॥

7. The further (oblations-materials are) paps.

श्यामाकः सोमाय वनस्पतये ॥८॥ नैवारो बृहस्पतये वाचे॥९॥ हायनानामिन्द्राय ज्येष्ठाय ॥१०॥ रुद्राय पशुपतये ॥११॥ नाम्बो मित्राय सत्याय ॥१२॥ वरुणाय धर्मपतय इति ॥१३॥

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8-13. A pap of Śyāmāka (panicum frumentacaeum) (grains) (is to be offered for Soma Vanaspati); (a pap) of Nīvāra (wild rice) (-grains) for Bṛhaspati Vāc; (a pap) of Hāyana (red-rice) (-grains) for Indra Jyeṣṭha; (a pap) of Gavedhuka (coix barbata) (grains) for Rudra Paśupati; (a pap) of Nāmba (-grains) for Mitra Satya; (a pap of barley-grains) for Varuṇa Dharmapati[1].

1. Cp. ŚB V. 3.3.4-9.

उत्तमेन चरित्वा सविता त्वेत्याह (९.३२-४०) यजमानबाहुं दक्षिणं गृहीत्वा ॥१४॥

14. Having performed the last (offering), he recites *savitā tvā*... (VS IX. 39-40) after having held the sacrificer's right arm[1].

1. Cp. ŚB V. 3.3.1; 11-12.

नामास्य गृह्णाति मन्त्रे यथास्थानम् ॥१५॥ मातापित्रोश्च॥१६॥ यस्याश्च जाते राजा भवति देशस्यानवस्थितत्वात् ॥१७॥

15-17. He utters at the proper place (in the formula)[1] his (sacrificer's) name and also (the names of his) mother and father, and of which *people* he is the king (and not of the *land* of which he is the king) –for the land is not permanent[2].

1. in VS IX. 40. 2. Cp. ŚB V. 3.3.12.

पशुपुरोडाशतन्त्रं प्राधान्यात् ॥१८॥

18. (The Davasū-offerings should be offered) in a joint procedure with the animal-sacrificial-bread (to Agni and Soma), because it (animal-sacrificial-bread-offering) is the main.

इतरेषां वा भूयस्त्वात् ॥१९॥

19. Or (the procedure) of others (should prevail) because they are many[1].

1. Thus since the Devasū-offerings are many, the animal-sacrificial-bread should be offered in a joint procedure of Devasū-offerings only.

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स्विष्टकृच्छ्रुतेश्च ॥२०॥

20. And because the sacred text concerning the Sviṣṭakṛt (-offering of the animal-sacrificial-bread consists ot the word *yaja*)[1].

1. Thus generally the word *praiṣya* is used in the calls connected with the offerings in an animal-sacrifice. But still ŚBK VII. 2.3.14, the word *yaja* is used, in connection with the Sviṣṭakṛt of the animal-sacrificial-bread here. This indicates that the procedure of the Devasū-offerings is to be considered as the main, and the ritual of the animal-sacrificial-bread is to be performed in a joint-procedure with the Devasū-offerings.

It may be noted here that ŚBM V. 3.3.14, however, prescribes the word *praiṣya* to be used in connection with the Sviṣṭakṛt-offering of the animal-sacrificial-bread. One may only say that the present Sūtra is based upon the Kāṇva-recension of the ŚB.

इडान्तेऽपो गृह्णाति ॥२१॥

21. After the Iḍā-rite (of the Devasū-offerings) is over, (the Adhvaryu) scoops waters[1] (for the Abhiṣeka-rite).

1. For the sorts of waters to be taken see ŚB V.3.4.1-28.

यूपमुत्तरेण नैमित्तिकीरसम्भवात् ॥२२॥

22. (He scoops *ritually* those waters) which are connected with a particular circumstance (*naimittikī*)[1] (and thus which have been *actually* taken previously only), towards the north of the sacrificial post; for it is impossible (to scoop them now, *actually*).

1. Thus some kinds of waters are to be taken before-hand only and now they are to be taken merely ritually and mystically. Thus for example the water of rain in the sun-shine etc. is to be taken before-hand. For it is connected with a particular "circumstance" and therefore not possible to be taken now.

गत्वेतराः॥२३॥

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23. (He scoops) the other (waters) after having gone (to their places, now).

पृथक्पात्रेष्वौदुम्बरेषु॥२४॥

24. (The waters are scooped) in separate pots prepared out of Udumbara (wood)[1].

1. Cp. ŚB V. 3.4.2.

सारस्वतीः ॥२५॥ अवगाह्यावगाढात्पशोः पुरुषाद्वा पूर्वापरा ऊर्मी ॥२६॥

25-26. (He scoops the waters) of Sarasvatī (-river). Having plunged (in the water, he scoops) the two waves (one of which flows towards) the east and (the other) towards the west when an animal or a man has plunged (into the river)[1].

1. Cp. ŚB V. 3.4.3-6.

स्यन्दमानाः ॥२७॥ प्रतिलोमाः॥२८॥ अपयतीः॥२९॥

27-29. (Then he scoops) the flowing waters; (then the waters flowing against the stream; (then the waters) flowing off (the main stream)[1].

1. Cp. ŚB V. 3.4.8-9.

नदीपतिम्॥३०॥ सूद्याः॥३१॥ काष्ठं वोच्छ्रितोढम् ॥३२॥

30-32. (Then he scoops) of sea, the waters which are muddy[1] or the water which has been brought by a (piece of) wood which was raised and dragged by the waters[2].

1. Cp. ŚB V. 3.4.10. 2. This is rather vague.

निवेष्याः॥३३॥

33. (Then he scoops the waters) in a whirl-pool[1].

1. Cp. ŚB V. 3.4.11.

स्यन्दमानानां स्थावराः प्रत्यातापे ॥३४॥

34. (Then he scoops the waters) form a standing pool of flowing waters in the sun[1].

1. Cp. ŚB V. 3.4.12.

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अन्तरिक्षात्प्रतिगृह्यातपर्य्याः ॥३५॥

35. (Then he scoops the waters) of rain in the Sun, having received them in the air (only)[1].

1. Cp. ŚB V. 3.4.13.

सरस्याः ॥३६॥ कूप्याः॥३७॥ प्रुष्वाः ॥३८॥ मधु ॥३९॥ गोरुल्ब्याः ॥४०॥ पयः ॥४१॥ घृतम् ॥४२॥

36-42. (Then he scoops the waters) from a pond; (then) form a well; (then he scoops) the dew-drops; (then) honey; (then) the embryonic (waters) of a (calving) cow; (then) milk; (then) ghee[1].

1. Cp. ŚB V. 3.4.14-20.

सारस्वतीर्गृह्णात्यपो देवा इति (१०.१) ॥४३॥

43. He scoops the Sarasvatī-water, with *apo devāḥ...* (VS X. 1)[1].

1. Cp. ŚB V. 3.4.3.

जुहोत्युत्तरासु चतुर्गृहीतानि वृष्ण ऊर्म्यादिभिः (१०. २-४) स्वाहाकारान्तैः पूर्वैः-पूर्वैः प्रतिमन्त्रमुत्तरैरुत्तरैर्गृह्णाति॥४४॥

44. In (the cases of) further (waters), he makes the libations of four-times scooped (ghee) each time with the earlier (parts of) the formulae ending with the exclamation *svāhā* and scoops (the waters) each time with the latter (parts of the formulae) beginning with the words *vṛṣṇa ūrmyādibhiḥ* (VS X. 2-5), in sequence[1].

1. Cp. ŚB V. 3.4.4-20.

आपः स्वराज इति (१०.४) मरीचीर्गृहीत्वा-गृहीत्वाञ्जलिना सर्वासु संसृजति ॥४५॥

45. Having every time scooped (moist) sun-motes by means of his hollowed hands, with *āpaḥ svarājaḥ...* (VS X.4), he mixes them with every (kind of waters collected by him)[1].

1. Cp. ŚB V. 3.4.21.

औदुम्बरे पात्रे समासिञ्चत्येना मधुमतीरिति (१०.४) ॥४६॥

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46. He pours them (all the waters) together in a vessel of Udumbara (-wood), with *madhumatīḥ*... (VS X.4)[1].

1. Cp. ŚB V. 3.4.27.

मैत्रावरुणधिष्ण्यस्य पुरस्तान्निदधात्यनाधृष्टाः सीदतेति (१०.४) ॥४७॥

पात्राणि च तूष्णीं पालाशौदुम्बरनैयग्रोधपादाश्वत्थान्यभिषेकाय॥४८॥

47-48. He keeps down (then that vessel) towards the east of Maitrāvaruṇa's fire-hearth, with *anādhṛṣṭāḥ sīdata*... (VS X. 4)[1] and the other vessels, of Palāśa (butea frondosa), Udumbara (ficus glomerata), Nyagrodhapāda (ficus India) and Aśvatha (ficus religiosa) (-wood) for the sake of Abhiṣeka (-ceremony)[2], silently (there only).

1. Cp. ŚB V. 3.4.28. 2. Cp. ŚB V. 3.5.10-14.

उक्थ्यः श्वः ॥४९॥

49. Next day the Abhiṣecanīya-sacrifice of the Ukthya (type) is performed.

पयस्या मैत्रावरुणी माध्यन्दिनीयैः सह ॥५०॥

50. There is a milk-mess for Mitra and Varuṇa along with the (usual) midday-pressing-offerings.

शतं सहस्राणि दक्षिणा ॥५१॥

51. One hundred thousand (cows) (are the sacrificial gifts for it).

XV. 5.

मरुत्वतीयान्ते पात्राणि पूर्वेण व्याघ्रचर्मणास्तृणाति सोमस्य त्विषिरिति (१०.५) ॥१॥

1. After the Marutvatīya (-cup) is scooped, (the Adhvaryu) spreads, to the east of the vessels (for Abhiṣeka), a tiger-skin, with *somasya tviṣiḥ*... (VS X.5)[1].

1. Cp. ŚB V. 3.5.2-3.

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अपरेऽन्ते सीसं निदधाति ॥२॥

2. On the back-end (of the tiger-skin), he keeps (a piece of) lead[1].

1. Cp. ŚB V. 4.1.9.

पार्थानामग्नये स्वाहेति (१०.५) षड् जुहोति प्रतिमन्त्रम् ॥३॥

3. He offers six of the Pārtha-offerings[1] each with one of the formulae (in sequence) baginning with *agnaye svāhā* (VS X.5.)[2].

1. Which are in all twelve: six of these are offered before the Abhiṣeka and six after it.
2. Cp. ŚB V. 3.4.4-8.

पवित्रे कृत्वा हिरण्यमेनयोः प्रवयति ॥४॥

4. Having prepared two strainers (*pavitra*)[1] he weaves gold into them[2].

1. with *pavitre stha* (VS X. 6).
2. Cp. ŚB V. 3.5.15.

ताभ्यामुत्पुनात्यपः सवितुर्व इति (१०.६) ॥५॥

5. With them, he purifies waters (in the vessel of Udumbara-wood) with *saviturvaḥ*...(VS X.6)[1].

1. Cp. ŚB V. 3.5.16.

अभिषेचनीयेष्वेना व्यानयति सधमाद इति (१०.७) ॥६॥

6. He leads (i.e. pours) these (waters) separately in the waters[1], to be used for Abhiṣeka (=sprinkling), with *sadhamādaḥ*... (VS X.7)[2].

1. Which are kept in vessels mentioned in Sūtra XV. 4. 48. 2. Cp. ŚB V. 3.5.19.

तार्प्यं परिधापयति ॥७॥

7. He makes (the sacrificer) wear a Tārpya[1] (-garment)[2].

1. This word was not definitely understood even in the period Kātyāyana. So he gives different meanings of this word in the following Sūtras. For this word see

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also **Eggeling,** *SBE,* 41, p. 85, n.1; **Weber,** *Rājasūya,* p.45, n.3.

2. Cp. ŚB V. 3.5.20.

क्षौमम् ॥८॥

8. (Tārpya means) a linen (garment).

त्रिपाणं वा ॥९॥

9. Or (a garment woven of) three-times soaked[1] (threads).

1. in ghee.

घृतोन्नमेके ॥१०॥

10. Or according to some (a garment) soaked in ghee.

यज्ञरूपस्यूतम् ॥११॥

11. One, on which forms of sacrifice are embroidered.

1. e.g. ladle, bowl etc.

पाण्ड्वं च निवस्ते ॥१२॥

12. And (the sacrificer also) wears a white (woolen) garment (*pāṇḍva*)[1].

1. Cp. ŚB V. 3.5.21.

अधीवासं प्रतिमुच्योष्णीषं संवेष्ट्य निवीते ॥१३॥ नाभिदेशे परिहरते वा ॥१४॥

13-14. Having tied a mantle on him[1], (then) having covered (his head) with a turban, he conceals (i.e. ties) (the tuck of it) in the holy thread hanging around the neck (*nivīte*) or binds it around, in the region of navel[2].

1. Cp. ŚB V. 3.5.22. 2. Cp. ŚB V. 3.5.24.

तार्प्यप्रभृतीनि क्षत्रस्येति (१०.८) प्रतिमन्त्रम् ॥१५॥

15. (The sacrificer wears) the Tārpya[1] etc. each with one of the formulae (in sequence) beginning with *kṣattrasya* (VS X.8).

1. Viz. the Tārpya, the white woolen garment, the mantle and the turban.

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दीक्षितवसननिवृत्तिर्विरोधान्माहेन्द्रादौ वा पुनः परिधानं निधायैतानि ॥१६॥

16. The garments of the consecrated are removed; for they are in collision[1]. Or, rather having put these (garments)[2], before the time of Māhendra-cup, (the sacrificer) should wear the garments of consecration.

1. Thus the sacrificer cannot wear the garments which he has to wear as a part of consecration and the garments mentioned here, simultaneously. Therefore, the garments of consecration are to be removed. ŚB V. 3.5.25, this opinion is mentioned but then rejected.
2. Tārpya etc.

इन्द्रस्य वार्त्रघ्नमिति (१०.८) धनुरातनोति ॥१७॥

17. With *indrasya vārtraghnam*...(VS X.8)(the, Adhvaryu strings the bow[1].

1. Cp. ŚB V. 3.5.27.

मित्रस्य वरुणस्येत्यस्य (१०.८) बाहू विमार्ष्टि ॥१८॥

18. With *mitrasya varuṇasya*... (VS X.8), he rubs the two arms[1] of it (or him)[2].

1. According to Sāyaṇa (on ŚB V. 3.5.28), the two arms of the sacrificer; according to Karka on this Sūtra and Mahīdhara on VS X.8, the arms, i.e. the ends of the bow.
2. Cp. ŚB V. 3.5.28.

धनुः प्रयच्छति त्वयायमिति (१०.८) ॥१९॥

19. He gives the bow (to the sacrificer) with *tvayāyam*... (VS X. 8)[1].

1. Cp. ŚB V. 3.5.28.

दृबासीति (१०.८) प्रतिमन्त्रमादाय तिस्र इषूः प्रयच्छति पातैनमिति (१०.८) प्रतिमन्त्रम् ॥२०॥

20. Having taken the three arrows each with one of the formulae beginning with *dṛbāsi* (VS X. 8) (in sequence), he gives them (to the sacrificer) each with one

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of the formulae beginning with *pātainam...* (VS X.8) (in sequence)[1].

1. Cp. ŚB V. 3.5.29-30.

आविर्मर्या इति (१०.९) वाचयति ॥२१॥

21. He makes (the sacrificer) recite *āvir maryā...* (VS X. 9)[1].

1. These formulae are called *āvid-formulae* i.e. formulae of information. For this Sūtra cp. ŚB V. 3.5.31-37.

अवेष्टा इति (१०.१०) लोहायसमाविध्यति केशवास्ये सदोऽन्त उपविष्टाय ॥२२॥

22. With *aveṣṭā...* (VS X.10), he puts a piece of copper in the mouth of a long-haired man[1] seated at the end of the Sadas[2].

1. i.e. a eunuch. 2. Cp. ŚB V. 4.1.1-2.

सुन्वन्तमाक्रमयन्दिशः प्राचीमारोहेति (१०.११) वाचयति प्रतिमन्त्रं प्रतिदिशं यथालिङ्गम्॥२३॥

23. Making the sacrificer ascend the directions, he makes him recite *prācīmāroha...* (VS X.10-14); formula by formula, in each direction according to the characteristic word (in the formulae indicating the direction)[1].

1. Cp. ŚB V. 4.1.3-8.

आक्रम्य पादेन सीसं निरस्यति प्रत्यस्तमिति (१०.१४)॥२४॥

24. The sacrificer, having put his step upon, kicks (a piece of) lead off, with *pratyastam...* (VS X. 14)[1].

1. Cp. ŚB V. 4.1.9-10.

व्याघ्रचर्मारोहयति सोमस्य त्विषिरिति (१०.१५) ॥२५॥

25. (The Adhvaryu) makes the sacrificer step upon the tiger's skin, with *somasya tviṣirasi...* (VS X. 15)[1].

1. Cp. ŚB V. 4.1.11.

रुक्ममधः पदं कुरुते मृत्योरिति (१०.१५)॥२६॥

26. Below (the sacrificer's) foot, he throws a plate of gold, with *mṛtyoḥ...* (VS X.15)[1].

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1. Cp. ŚB V. 4.1.12.

शिरसि च नवतर्द्धं शततर्द्धं वौजोऽसीति (१०.१५) ॥२७॥

27. And (he lays upon) the head (of the sacrificer, a plate of gold perforated either) with nine holes or a hundred holes, with *ojosi...*(VS X.16)[1].

1. Cp. ŚB V. 4.1.13-14.

बाहू उद्वृह्णाति हिरण्यरूपा इति (१०.१६) ॥२८॥ मित्रोऽसि वरुणोऽसीति (१०.१६) वा ॥२९॥

28-29. (He then) lifts his arms up, with *hiraṇyarūpāḥ...* (VS X. 16), or with *mitro'si varuṇo'si* (VS X. 16)[1].

1. Cp. ŚB V. 4.1.15-16, where both these options are mentioned but the first is rejected and the second is accepted.

स्थितं प्राञ्चमभिषिञ्चति पुरोहितोऽध्वर्युर्वा पुरस्तात्पालाशेन प्रथमम् पश्चादितरे द्वितीयेन स्वस्तृतीयेन मित्र्यो राजन्यो वैश्यश्चतुर्थेन सोमस्य त्वा द्युम्नेनेति (१०.१७) प्रतिमन्त्रम् ॥३०॥

30. On the (sacrificer) standing with his face to the east, first the Chaplain or the Adhvaryu sprinkles with (water in) the Palāśa (butea frondosa) (-vessel) (and) afterwards the others, the relative (of the sacrificer) with the second (vessel),[1] a freindly Rājanya with the third (vessel) and a Vaiśya with the fourth (vessel)–each with one of the formulae beginning with *somasya tvā dyumnena* (VS X.17) (in sequence)[2].

1. For the vessels see XV. 4.48.
2. Cp. ŚB V. 4.2.1-3; V.3.5.11-14.

अभिषिञ्चामीति सर्वत्र साकाङ्क्षत्वात् ॥३१॥

31. The word *abhiṣiñcāmi* (VS X. 17) ("I sprinkle") (is to be uttered) by everyone because of its expectancy (in the formula).

क्षत्राणां क्षत्रपतिरेधीति च ॥३२॥

32. And also the words *kṣattrāṇāṁ kṣattrapatiredhi* (VS X. 17) (are to be uttered by everyone).

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इमममुष्येति (१०.१८) च प्रथमो देवसूवत् ॥३३॥

33. And the first[1] (should utter also) *imamamuṣya...* (VS X. 18) in a way similar to that of Devasū-offerings[2].

1. viz. the chalpain or the Adhvaryu.
2. See XV. 4.15-17. Thus he has to insert the name of the sacrificer, of his mother and father, and of the people in the formula.

पार्थानामिन्द्राय स्वाहेति (१०.५) षड् जुहोति प्रतिमन्त्रम्॥३४॥

34. He offers (the remaining) six of the Pārtha (-offerings) each with one of the formulae (in sequence) beginning with *indrāya svāhā* (VS X.5)[1].

1. Cp. ŚB V. 3.5.9.

XV. 6.

शौनःशेपं च प्रेष्यति ॥१॥

1. And (then the Adhvaryu) summons (the Hotṛ) for (reciting) the (story) of Śunaḥśepa.[1]

1. viz. AB VII. 13-18.

द्यूतान्ते वा ॥२॥

2. Or (he does so) at the end of the dice-play.

ओ३मित्यृचां प्रतिगरस्तथेति गाथानाम् ॥३॥

3. For the Ṛcs (verses) (the Adhvaryu's) response (should be) *om* and for the Gāthās (sung verses) *tathā*.

होताध्वर्यू हिरण्मय्योः कशिपुनोरुपविष्टौ ॥४॥

4. The Hotṛ and the Adhvaryu, seated on the golden cushion (do the activities of reciting the Śunaḥśepa's story and making response respectively).

शौनःशेपान्ते पृथक्शते ददाति ॥५॥

5. At the end of (the recital of Śunaḥśepa (-story) (the sacrificer) gives a hundred (cows) separately (to the Hotṛ and to the Adhvaryu).

सहस्रे वा ॥६॥

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6. (Or he gives) a thousand (cows) (to each).

आसने च ॥७॥

7. And (he also gives those) cushions (one to each).

कण्डूयन्याभिषेकेण प्रलिम्पते प्र पर्वतस्येति (१०.१९) ॥८॥

8. The sacrificer beamears the sprinkling (-water) (all over his body) by means of the (black antelope's horn, worn by him) for the sake of scraching, with *pra parvatasya...* (VS X.19)[1].

1. Cp. ŚB V. 4.2. 4-5.

चर्मणि त्रिर्विक्रमयति विष्णोरिति (१०.१९) प्रतिमन्त्रम् ॥९॥

9. The (Adhvaryu) makes (the sacrificer) step on the (tiger-) skin, thrice, each time with one of the formulae (in sequence) beginning with *viṣṇoḥ...* (VS X. 19)[1].

1. Cp. ŚB V. 4.2.6.

पालाशे शेषानासिच्य पुत्राय प्रयच्छति प्रियतमायेदं मे कर्मेदं वीर्यं पुत्रोऽनुसंतनोत्विति ॥१०॥

10. Having poured the remainders (of the water) in the (vessel) of Palāśa (butea frondosa), the sacrificer gives (that vessel) to the dearest son (with the thought), "May this son of mine perpetuate this act of mine, this vigour of mine.[1]"

1. Cp. ŚB V. 4.2. 7-8.

शालाद्वार्ये जुहोति पुत्रेऽन्वारब्धे प्रजापत इति (१०.२०) पुत्रयजमानयोर्नाम गृह्णाति पितृशब्दं पुत्रे कृत्वा यथायथं पश्चात्॥११॥

11. (The Adhvaryu) offers (ghee) in the fire which is situated near the door of Śālā,[1] while the (sacrificer's) son is holding on to him from behind, with *prajāpate...* (VS X.20). (In reciting the formula) he utters the names of the (sacrificer's) son and of the sacrificer, (first) making the word (name) of the father in stead of that of the son and then correctly[2].

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1. *Śālādvārya,* i.e. the Gārhapatya which is the same as the old Āhavanīya.
2. Cp. ŚB V. 4.2.9.

आग्नीध्रीये पालाशेन शेषान्जुहोति रुद्र यत्त इत्युत्तरार्धे (१०. २०) ॥१२॥

12. Then he offers the remainders (of the waters) by means of the vessel of Palāśa (butea frondosa)(-wood) in the northern half of the Āgnīdhrīya (-fire) with *rudra yatte...*(VS X.20)[1].

1. Cp. ŚB V. 4.2.10.

गवां शतमधिकं वा स्वस्याहवनीयस्योत्तरत स्थापयति ॥१३॥

13. He places one hundred or more cows of the relatives towards the north of the Āhavanīya (-fire)[1].

1. Cp. ŚB V. 4.3.1.

पूर्वाग्निवहनं च साग्नि ॥१४॥

14. (And he also places the wagon) on which the first fire was carried, along with the fire.

वाजपेयवद्रथमवहृत्य दक्षिणस्यां वेदिश्रोणौ युनक्ति पूर्ववन्मित्रावरुणयोरिति (१०.२१) चतुर्भिः ॥१५॥

15. Having taken down the chariot (from the stand) in the same manner as in the Vājapeya[1] he yokes it with four (horses) in the same manner as before[2], in the southern (right) hip[3] of the altar, with *mitrāvaruṇayoḥ...* (VS X. 21)[4].

1. See XIV.4.1. Thus it is taken down with *indrasya vajraḥ...* (VS X.21).
2. See XIV. 4.2; 6-8. Thus having held the chariot at its place, he brings it by the right of the Cātvāla (pit) and then yokes first the right horse, then the left; then the right side-horse and then the left side-horse.
3. in the south-west part of the altar.
4. Cp. ŚB V. 4.3.3-6.

दक्षिणापथेन यात्वापरेण चात्वालं स्थापयति ॥१६॥

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16. Having gone along the same way on which the Dakṣiṇās (gift-cows) go[1], he stops it behind the Cātvāla (pit)[2].

1. See X. 2.13. 2. Cp. ŚB V. 4.3.6.

अव्यथायै त्वेति (१०.२१) सुन्वन्नारोहति ॥१७॥

17. With *avyathāyai tvā...* (VS X. 21) the sacrificer mounts on (the chariot).

मरुतामिति (१०.२१) दक्षिणधुर्यं प्राजति ॥१८॥

18. (The charioteer) goads on the right yoke-horse with *marutām...*(VS X.21)[1].

1. Cp. ŚB V. 4.3.8.

गवां मध्ये स्थापयत्यपामेति (१०.२१) ॥१९॥

19. (The sacrificer) stops (the chariot) among the cows[1] with *apāma...* (VS X. 21)[2].

1. For these see Sūtra 13.
2. Cp. ŚB V. 4.3.9.

धनुराद्यर्योपस्पृशति गां यजमानः समिन्द्रियेणेति (१०.२१)॥२०॥

20. The sacrificer touches one (of the) cow(s) by means of the end of the bow, with *samindriyeṇa...* (VS X. 21)[1].

1. Cp. ŚB V. 4.3.10.

जिनानीमाः कुर्व इमा इति चाह ॥२१॥

21. And (the sacrificer says), "I conquer these, I make them (mine)"[1].

1. Cp. ŚB V. 4.3.10.

तावद्धूयो वा गोस्वामिने दत्त्वा पूर्वेण यूपं परीत्यान्तःपात्यदेशे स्थापयति मा त इति (१०.२२) ॥२२॥

22. Having given as much (as the cows are worth) or more (money) to the owner of the cows, having gone by the east (front) of the sacrificial post, he lets (the chariot)

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stop in the region of the Antaḥpātya[1], with *mā te*...(VS X. 22).

1. Antaḥpātya is a peg fixed in the sacrificial ground in the middle, towards the west of the Mahāvedi, in order to mark the Śālāmukhīya.
2. Cp. ŚB V. 4.3.12-14.

अग्नये गृहपतय इति (१०.२३) चत्वारि रथविमोचनीयानि जुहोति प्रतिमन्त्रम् ॥२३॥

23. (The Adhvaryu) offers four (libations of ghee) connected with the unyoking of the chariot, each with one of the formulae begining with *agnaye gṛhapataye* (VS X. 23) (in sequence)[1].

2. Cp. ŚB V. 4.3.14-18.

पशूनां रसोऽसीति वराहोपनहा उपमुञ्चते ॥२४॥

24. (The sacrificer) puts on shoes of boar's skin with, "You are the sap of animals"[1].

1. Cp. ŚB V. 4.3.19.

भूमिमवेक्षते पृथिवि मातरिति (१०.२३) ॥२५॥

25. He looks down on the earth, with *pṛthivi mātar*... (VS X. 23)[1].

1. Cp. ŚB V. 4.3.20-21.

अवरोहति हंसः शुचिषदिति (१०.२४) ॥२६॥

26. He steps down (from the chariot) with *haṁsaḥ śuciṣad*... (VS X. 24)[1].

1. Cp. ŚB V. 4.3.22.

विमुच्य सयन्तृकं रथवाहणे करोति ॥२७॥

27. Having unyoked (the chariot)(the Adhvaryu) places (the chariot) along with the charioteer in the chariot-stand (*rathavāhaṇa*)[1].

1. Cp. ŚB V. 4.3.22.

अनस्तत्कर्म॥२८॥

28. A cart (does) the work of it (viz. *rathavāhaṇa*).

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शालाया दक्षिणतोऽपप्रवते यन्ता॥२९॥

29. The charioteer leaps down towards the right side of the Śāla[1].

1. Cp. ŚB V. 4.3.23.

रथवाहणस्य दक्षिणेऽन्ते शतमानावासजति वृत्तौ॥३०॥

30. To the right end[1] of the chariot-stand, (the Adhvaryu) fastens two round (golden plates) weighing a hundred (grains)[2].

1. behind the right hind-wheel.
2. Cp. ŚB V. 4.3.24.

अनुवर्त्ममौदुम्बरीं शाखामुपगूहति ॥३१॥

31. In the track (of the chariot), (the Adhvaryu) conceals a branch of Udumbara (ficus glomerata)(-tree)[1].

1. Cp. ŚB V. 4.3.25.

उपस्पृशति शतमानावियदसीति (१०.१५) ॥३२॥

32. (The sacrificer) touches (the golden plates) weighing a hundred (grains) with *iyadasi...* (VS X. 25)[1].

1. Cp. ŚB V. 4.3.25.

तौ ब्रह्मणे दत्त्वोर्गसीति (१०.२५) शाखामुपस्पृशति ॥३३॥

33. Having given them (the golden plates) to the Brahman, he touches branch (of Udumbara) with *ūrgasi...* (VS X. 25)[1].

1. Cp. ŚB V. 4.3.26.

इन्द्रस्य वामित्यवहरते (१०.२५) बाहू पयस्यायां व्याघ्रचर्मदेश-स्थितायाम् ॥३४॥

34. With *indrasya vām...* (VS X. 35) (the sacrificer) brings down his arms in the milk-mess[1] situated near the region of the tiger's skin[2].

1. See XV. 4.50. 2. Cp. ŚB V. 4.3.27.

सेषुकं धनुः प्रयच्छति ॥३५॥

35. (The sacrificer) gives the bow alongwith the arrows (to the bow-carrier).

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उत्तरवेदिं हृत्वा पयस्यया प्रचरति प्राक्स्विष्टकृतः ॥३६॥

36. Having taken (it) towards the Uttaravedi, (the Adhvaryu) proceeds with the (offering of the) milk-mess, upto (i.e. excluding) the Sviṣṭakṛt (of it)[1].

1. Cp. ŚB V.-4.4.1.

XV. 7.

खादिरीमासन्दीं रज्जूतां व्याघ्रचर्मदेशे निदधाति स्योनासीति (१०.२६) ॥१॥

1. (The Adhvaryu) places a throne-seat (made) of Khadira (acacia catechu) (-wood) woven with strings (of Muñja-grass) in the region of tiger's skin, with *syonāsi...* (VS X. 26)[1].

1. Cp. ŚB V. 4.4.1-2.

अधीवासमस्यामास्तृणाति क्षत्रस्य योनिरिति (१०.२६) ॥२॥

2. He spreads an upper cloth (*adhīvāsa*) on it (the throne-seat with *kṣatrasya yoniḥ...* (VS X.26)[1].

1. Cp. ŚB V. 4.4.3.

सुन्वन्तमस्यामुपवेशयति स्योनामासीदेति (१०.२६) ॥३॥

3. He makes the sacrificer sit on it (the throne-seat), with *syonāmāsīda...* (VS X. 26)[1].

1. Cp. ŚB V. 4.4.4.

निषसादेत्युरोऽस्यालभते (१०.२७)॥४॥

4. With *niṣasāda...* (VS X. 27) he touches his (sacrificer's) chest[1].

1. Cp. ŚB V. 4.4.5.

अभिभूरित्यस्मै (१०.२८) पञ्चाक्षान्पाणावाधाय पश्चादेनं यज्ञियवृक्षदण्डैः शनैस्तूष्णीं घ्नन्ति ॥५॥

पाप्मानं तेऽपहन्मोऽति त्वा वधं नयामीति वा ॥६॥

5-6. Having kept five dice in his (sacrificer's) hand with *abhibhūḥ...*(VS X. 23), (the Adhvaryu and his assistants) strike him on the back slowely, by means of sticks

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of trees worthy for sacrifice, either silently[1] of with "We kill away your evil, I lead you away from the death."

1. Cp. ŚB V. 4.4.6-7.

वरं वृत्वा ब्रह्मन्नित्यामन्त्रयते (१०.२८) पञ्चकृत्वः ॥७॥

7. Having chosen a boon, (the sacrificer) invokes five times, "Brahman"... (VS X. 28)[1].

1. Cp. ŚB V. 4.4.8-13.

प्रत्याह व्यत्यासं सविता वरुण इन्द्रो रुद्र इति (१०.२८) त्वं ब्रह्मासीत्यादिभिः ॥८॥

8. (The Brahman) answers alternately, Savitā, Varuṇaḥ, Indraḥ, Rudraḥ, (VS X. 28) each time beginning with *tvaṁ brahmāsi* (VS. X. 28)[1].

1. Cp. ŚB V. 4.4.9-12.

आदिनैवान्त्यम् ॥९॥

9. He gives the last (answer) by means of the beginning (words) only[1].

1. viz. *tvaṁ brahmāsi* (VS X. 28). For this Sūtra cp. ŚB V. 4.4.13.

बहुकोरेति (१०.२८) च ह्वयत्येवंनामानम्॥१०॥

10. And (the Brahman) invokes the sacrificer (as if) named like thus *bahukāra*... (VS X. 28)[1].

1. Cp. ŚB V. 4.4.14.

स्फ्यमस्मै प्रयच्छति पुरोहितोऽध्वर्युर्वेन्द्रस्य वज्र इति (१०.२९)॥११॥

11. The chaplain or the Adhvaryu gives the Sphya (wooden sword) to him (the sacrificer), with *indrasya vajraḥ*... (VS X. 28)[1].

1. Cp. ŚB V. 4.4.15.

राजा राजभ्राता सूतस्थपत्योरन्यतरो ग्रामणीः सजातश्चैवं पूर्वः पूर्व उत्तरस्मै ॥१२॥

12. The king, the brother of the king, either the Sūta (care-taker of horses or court-minstral) or the Sthapati

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(chief), the Grāmaṇī (-village-headman) and a tribesman, each of the earlier (of these) gives that wooden sword to the each of the latter (of these)[1].

1. Cp. ŚB V. 4.4.16-19.

प्रत्तेन सजातः प्रतिप्रस्थाता च पूर्वाग्निसहितां शुक्रपुरोरुचा द्यूतभूमिं कुरुतः ॥१३॥

13. The tribes-man and the Pratiprasthātṛ prepare the gaming-ground by means of that which has been given[1], near (the wagon of) the first fire (*pūrvāgnisahitām*), with (the same formula which is used as) the Puroruc for the Śukra (-scoop)[2].

1. viz. the wooden sword (*sphya*).
2. viz. *taṁ pratnathā*... (VS VII. 12). For this Sūtra cp. ŚB V. 4.4.20.

मन्थिनो विमितम् ॥१४॥

14. With (the same formula which is used as the Puroruc) for the Manthin (scoop)[1], (they prepare) the shed (*vimita*) (on the playing ground)[2].

1. viz. *ayaṁ venaḥ*... (VS VII.16).
2. Cp. ŚB V. 4.4.21.

द्यूतभूमौ हिरण्यं निधायाभिजुहोति चतुर्गृहीतेनाग्निः पृथुरिति (१०.२९) ॥१५॥

15. Having laid down a piece of gold on the gaming ground, (the Adhvaryu) makes a libation of four times-scooped (ghee) (on it) with *agniḥ pṛthuḥ*...(VS X. 29)[1].

1. Cp. ŚB V. 4.4.22.

अक्षान्निवपति स्वाहाकृता इति (१०.२९) ॥१६॥

16. (The Adhvaryu) throws down the dice with *svāhākṛtāḥ*... (VS X. 29)[1].

1. Cp. ŚB V. 4.4.23.

गां दीव्यध्वमित्याह ॥१७॥

17. (He then) says, "Play for the cow"[1].

1. Cp. ŚB V. 4.4.24.

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कृतादि वा निदध्याद्राजप्रभृतिभ्यः ॥१८॥

18. (The Adhvaryu) rather lays down (the game like) the Kṛta etc. for the king etc.[1]

1. The Kṛta - game is the most successful. The Adhvaryu arranges the dice in such a way that the king will get the Kṛta; the brother of the king the Tretā; the Sūta or the Sthapati, the Dvāpara; and the Grāmaṇī, the Pañcakaliṅga (see Vidyādhara's commentary).

सजाताय कलिम् ॥१९॥

19. He (arranges) the Kali (game) for the tribesman.

गामस्यानीय घ्नन्ति ॥२०॥

20. Having brought a cow of him (of the tribesman) (the Adhvaryu and his assistants) kill her.

पूर्वाग्निवाहो दक्षिणा ॥२१॥

21. The oxen which carry the first fire (in the cart) are (to be given as) the sacrificial gift (for this rite)[1].

1. Cp. ŚB V. 4.4.23.

पयस्यास्विष्टकृदिडं करोति ॥२२॥

22. (The Adhvaryu) performs (the rites like) the Sviṣṭakṛt and Iḍā in connection with the milk-mess (for Mitrāvaruṇau)[1].

1. These rites were not yet performed see XV. 6.36. For this Sūtra cp. ŚB V. 4.4.24-25.

माहेन्द्रादि च ॥२३॥

23. And he performs the rites like (scooping) the Māhendra (cup)[1] etc.

1. See X. 3. 10ff. For this Sūtra cp. ŚB V. 4.4.25.

अवरुह्य गच्छति स्तोत्राय प्रहितः ॥२४॥

24. Having descended (from the throne-seat)[1], (the sacrificer), when sent (by the Adhvaryu) for the Stotra (praise-singing), goes (to attend it)[2].

1. See XV. 7.3. 2. Cp. ŚB V. 4.4.25.

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अवभृथमेकेन तार्प्यादीनि चेत् उदैत्येकेन ॥२५॥

25. (He descends) for the Avabhṛtha (-bath) with one (garment out of the Tārpya etc.), if the Trāpya etc. (are still worn by him)[1], and comes up with one (= the other) (garment)[2].

1. See XV. 5.16-17, where removel of Tārpya etc. is said to be optional. So in case the Tārpya etc. are not removed at that time, they are to be removed now and only with one of them the Avabhṛtha-bath is to be performed.
2. Cp. ŚB V. 3.5.25.

दीक्षितवसनं च प्रास्यति ॥२६॥

26. And (the Sacrificer) throws the garment of consecration (in the water)[1].

1. Cp. ŚB V. 3.5.26.

अनूबन्ध्यवपाहोमान्ते दद्यादेनानि ॥२७॥

27. After the end of the offering of the omentum of the Anūbandhyā- (cow), he should give these (viz. Tārpya etc.) (to the priests)[1].

1. Cp. ŚB V. 3.5.26.

उदवसानीयायां वा ॥२८॥

28. Or (he may give after) the Udavasānīyā-(offering)[1].

1. Cp. ŚB V. 3.5.26.

त्रैधातव्युदवसानीया ॥२९॥

29. The Udavasānīyā (for the Abhiṣecanīya-sacrifice) should be three-fold (Traidhātavī).

ऐन्द्रावैष्णवो द्वादशकपालो व्रीहियवाणाम् ॥३०॥

30. There should be a sacrificial bread of rice and barley to be prepared on twelve potsherds for Indra and Viṣṇu[1].

1. Cp. ŚB V. 5.5.1-2.

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तृतीयं यवानां मध्ये ॥३१॥

31. In it the third portion in the middle (should be) of barley (and two should be of rice, one to each side)[1].

1. Cp. ŚB V. 5.5.9.

अधिश्रयणं च ॥३२॥

32. The putting upon the fire (also should take place with the portion of barley in the middle)[1].

1. Cp. ŚB V. 5.5.9.

तिस्रस्तिस्रो दक्षिणा ददाति शतमानानि ब्रह्मणे धेनूर्होत्रे वासांस्यध्वर्यवे गामग्नीधे ॥३३॥

33. (The sacrificer) gives three gifts to each (priest): (Three golden pieces) each weighing a hundred (grains) to the Brahman; (three) cows to the Hotṛ; (three) garments to the Adhvaryu; (and) an ox to the Agnīdh[1].

1. Cp. ŚB V. 5.5.16-18.

भैषज्याभिचारयोरप्येषा ॥३४॥

34. (This Traidhātavī-offering can be performed) also for redressing or sorcery[1].

1. Cp. ŚB V. 5.5.14-15.

XV. 8.

दशोत्तराणि संसृपां हवींषि निर्वपति ॥१॥

1. (The Adhvaryu) pours out (the offering-material) for the following ten Saṁsṛp-offerings.

देवयजनान्तरमेकैकेनोत्सर्पति॥२॥

2. With each (Saṁsṛp-offering) he goes further towards the sacrificial place (for the Daśapeya).

शालायामन्त्यम् ॥३॥

3. The last (Saṁsṛp-offering should be performed) in the Śālā (fire-shed) (of the Daśapaya).

सावित्रसारस्वतत्वाष्ट्रपौष्णैन्द्रबार्हस्पत्यवारुणाग्नेयसौम्यवैष्णवानि यथोक्तम् ॥४॥

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4. (The ten Saṁsṛp-offerings are to be offered) to Savitṛ, Sarasvatī, Tvaṣṭṛ, Pūṣan, Indra, Bṛhaspati, Varuṇa, Agni, Soma and Viṣṇu as described[1].

1. Cp. ŚB V. 4.5.6-13.

प्रतीष्टि पुण्डरीकाणि प्रयच्छति ॥५॥

5. At each offering, (the sacrificer) gives one lotus (as a gift)[1].

1. Cp. ŚB V. 4.5.6-12.

हिरण्मयानि वा ॥६॥

6. (The lotuses may be the usual lotus-flowers) or golden ones.

उत्तमासु तिसृषु पञ्च ॥७॥

7. In the last three (offerings) (he gives) five (lotuses)[1].

1. Cp. ŚB V. 4.5.13.

तेषां स्रजं प्रतिमुञ्चते ॥८॥

8. He fastens (wears) a wreath of those (=other similar lotuses)[1].

1. Cp. ŚB V. 4.5.13-14.

तद्दीक्षो भवति ॥९॥

9. Thereby by becomes consecrated (for the Daśapeya-sacrifice)[1].

1. Cp. ŚB V. 4.5.13-14.

एकतन्त्रौ क्रयैकत्वात् ॥१०॥

10. (The Abhiṣecanīya- and the Daśapeya-sacrifices should be performed) in one procedure, for the purchase (of Soma) for both is one only[1].

1. See ŚB V. 4.5.15.

नाना वावृभथदीक्षाश्रुतिभ्याम् ॥११॥

11. Or rather, (they should be performed in) different (procedures) because there are sacred texts about the

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Avabhṛtha (of the Abhiṣecanīya)[1] and the Dīkṣā (consecration) for the Daśapeya[2].

1. See ŚB V. 3.5.26. 2. Cp. ŚB V. 4.5.13.

एकं त्वानुपूर्व्ययोगात् ॥१२॥

12. (The procedure of the Abhiṣecanīya and for the Daśapeya) should, however, be one; for they are in sequence[1].

1. The Daśapeya comes after the Abhiṣecanīya.

अवभृथदीक्षाभ्यासो वचनात् ॥१३॥

13. The Avabhṛtha and Dīkṣā (rites) are to be repeated because there is a statement (in the sacred texts)[1].

1. See the notes on Sūtra 11.

सप्तम्यां ब्रह्मागारात्सोममाहृत्यासन्द्यभिमर्शनादि करोति ॥१४॥

14. On the seventh (day of the white half of the Caitra-month), having brought Soma from the house of the Brahman,[1] (the Adhvaryu performs the rites) beginning with touching the throne-seat[2].

1. See XV.4.3. 2. For this see VII. 9. 28. For this Sūtra cp. ŚB V. 4.5.15.

उपसद्देवताहवींषि निर्वपत्युपसदन्त इच्छन्यथोक्तम् ॥१५॥

15. At the end of the Upasad-days, he pours out (the offering-material) for the offerings to the deities of Upasads[1], as described[2].

1. viz. Agni, Soma, Viṣṇu.
2. bread on eight potsherds to Agni; a pap for Soma and a bread on three potsherds for Viṣṇu. For this Sūtra cp. ŚB V. 4.5.15-18.

पितामहदशगणं सोमपानां संख्याय सर्पणम् ॥१६॥

16. Having enumerated a group of ten Soma-drinking grand-fathers, creeping[1] should be done[2].

1. For creeping see IX.8. 18-25.
2. Cp. ŚB V. 4.5.4 where this view is mentioned but not supported. According to ŚB it is not possible that a

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sacrificer has so many Soma-sacrificers among his ancestors. So instead of ancestors, the names of the deities of the Saṁsṛp-offerings should be enumerated i.e. VS X.30 should be recited and then creeping should be done. (See the next Sūtra).

सवित्रेति (१०.३०) वानुवाकमुक्त्वा ॥१७॥

17. Or, having recited the section *savitrā*... (VS X.30) (creeping should be done)[1].

1. See note on the Sūtra 16. For this Sūtra cp. ŚB V. 4.5.4.

दश-दशैकैकं चमसमनु भक्षयन्ति ॥१८॥

18. Ten (persons) consume from each (of the ten) Camasa(s) (goblets) (after creeping) after it[1].

1. Cp. ŚB V. 4.5.3.

यजमानस्य राजन्याः ॥१९॥

19. Rājanyas consume from the sacrificer's (goblet)[1].

1. For the sacrificer is also a Rājanya.

ब्राह्मणा वा श्रुतेः ॥२०॥

20. Rather, the Brāhmaṇas (consume from the sacrificer's (goblet), for there is a sacred text[1] (implying that).

1. See TS I. 8. 18. 1 where it is said that there should be one hundred Brāhmaṇas for consuming the Soma (*śataṁ brāhmaṇā bhavanti*). This can be possible only when there are no *Rājanyas* even for the sacrificer's goblet.

तुल्याः संख्यायोगात् ॥२१॥

21. And (all the consumers should be) of the one and the same type, because they are connected with a number[1].

1. Thus TS I. 8. 18.1 mentions one hundred as the number of Brāhmaṇas and then there is no scope for a Rājanya to be included among the consumers.

ब्रह्मणे ददात्यंशुवद्दक्षिणा ॥२२॥

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22. (The sacrificer) gives (gifts) to the Brahman. (Those gifts are similar to those) which are given at the time of Aṁśu(-cup)[1].

1. See XII. 2.15. Thus twelve pregnant heifers are to be given as gifts. For this Sūtra cp. ŚB V. 4.5.20-22.

हिरण्मयीं स्रजमुद्गात्रे ॥२३॥ रुक्मं होत्रे ॥२४॥ हिरण्मयौ प्राकाशावध्वर्युभ्याम् ॥२५॥ अश्वं प्रस्तोत्रे वशां मैत्रावरुणाय ॥२६॥ ऋषभं ब्राह्मणाच्छंसिने वाससी नेष्टापोतृभ्याम् अन्यतरतोयुक्तं यवाचितमच्छावाकाय गामग्नीधे ॥२७॥

23-27. (He gives) a golden wreath to the Udgātṛ, a golden plate to the Hotṛ, two golden mirrors to the Adhvaryus[1]; a horse to the Prastotṛ; a sterile cow to the Maitrāvaruṇa; a bull to the Brāhmaṇācchaṁsin; two garments to the Neṣṭṛ and Potṛ; (a cart) laden with barley and yoked (with an ox) on one side to the Acchāvāka (and) an ox to the Agnīdh[2].

1. Adhvaryu and Pratiprasthātṛ.
2. Cp. ŚB V. 4.5.22.

अभिषेचनीयान्ते केशवपनार्थे निवर्तनं संवत्सरम् ॥२८॥

28. After the end of the Abhiṣecanīya (-sacrifice), for a year, only cutting of the ends of the hair (*nivartana*) takes place (and not shaving) because of the Keśavapanīya (hair-cutting) (-sacrifice)[1].

1. Cp. ŚB V. 5.3.1-2; 6.

भूम्यनधिष्ठानं च ॥२९॥

29. And (the sacrificer should observe the vow of) not standing on the earth (for one year)[1].

1. Thus he should always go by some vehicle. For this Sūtra cp. ŚB V. 5.3.6-7.

अनुपानत्कस्य यावज्जीवम् ॥३०॥

30. And (he should not stand on the earth) for the whole life, without shoes[1].

1. Cp. ŚB V. 5.3.7.

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XV. 9.

उत्तरे शुक्ले पञ्चबिलः ॥१॥

1. In the following bright (fortnight)[1] (the offering of) the Pañcabila (-rite)[2] (should take place)[3].

1. Thus in the bright fortnight of the Vaiśākha-month.
2. Pañcabila = five-holed. The vessel on which the five sacrificial offering-materials of this offering are kept, contains five holes or openings.
3. Cp. ŚB V. 5.1.1.

आग्नेय ऐन्द्रः सौम्यो वा वैश्वदेवश्चरुः पयस्या मैत्रावरुणी बार्हस्पत्यश्चरुः ॥२॥

2. (This offering consists of) a sacrificial bread for Agni, a (sacrifical bread) for Indra or (a pap) for Soma; a pap for Viśvedevas; a milk-mess for Mitrāvaruṇau; and a pap for Bṛhaspati[1].

1. Cp. ŚB V. 5.1.1-7.

प्रतिदिशमासादनम् आग्नेयं पुरस्तात्प्रदक्षिणमितराणि मध्येऽन्त्यम्॥३॥

3. (The five offering-materials are) to be placed (one) in each direction : (thus the offering material) for Agni to the east and the others to the right of it (in sequence); the last (offering-material) in the middle[1].

1. Cp. ŚB V. 5.1.1.

पूर्वैश्चरित्वा-चरित्वा मध्यमे संस्रवासेचनम् ॥४॥

4. Having performed (the offerings of) each of the first (four) (the Adhvaryu) pours the remnants of each (offering-material) into the middle (offering-material)[1].

1. viz. in the pap for Bṛhaspati. For this Sūtra cp. ŚB V. 5.1.3-6.

आग्नेयो हिरण्यदक्षिणोऽग्नीधे ददाति ॥५॥ ऐन्द्रस्य ऋषभः सौम्यस्य बभ्रुर्ब्रह्मणे ॥६॥ वैश्वदेवस्य पृषन्होत्रे ॥७॥ पयस्याया वशाऽभावेऽप्रवीताध्वर्युभ्याम् ॥८॥

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बार्हस्पत्यस्य शितिपृष्ठो ब्रह्मणे ॥९॥

5-9. For the (sacrificial bread) for Agni, gold is the gift; (and the sacrificer) gives (it) to the Agnīdh; for the (sacrificial bread) for Indra, a bull is the gift or (if, instead of that, there is a pap) for Soma, (then for it), a brown (bull is the gift)(and he gives it) to the Brahman; for the (pap) for Viśvedevas, a spotted (bull is the gift) (and he gives it) to the Hotṛ; for the milk-mess (for Mitrāvaruṇau) a sterile (cow is the gift) (and) in its absence an unimpregnated (cow is the gift) (and he gives it) to the two Adhvaryus[1]; for the (pap) for Bṛhaspati, (a bull) with white back (is the gift and he gives it) to the Brahman[2].

1. Adhvaryu and Pratiprasthātṛ.
2. Cp. ŚB V. 5.1.8-12.

अन्नाद्यकामस्याप्येषा ॥१०॥

10. This (offering can be performed) also for one who desires food and eatables[1].

1. Cp. ŚB V. 5.1.12.

द्वादशोत्तराणि प्रयुग्घवींषि मासान्तराणि ॥११॥

11. The following twelve are the Prayuj-offerings (offerings of teams) (each to be offered) with the interval of one month[1].

1. ŚB V.5.2.2 mentions this alternative but prefers the alternative mentioned in the Sūtra-15. For this Sūtra cp. ŚB V. 5.2.1-2.

आहवनीयाद्वा पुरस्ताच्छम्याप्रासे-शम्याप्रासे ॥१२॥ आग्नेयसौम्यसावित्रबार्हस्पत्यत्वाष्ट्रवैश्वानरा यथोक्तम् ॥१३॥

12-13. Or[1] (having gone each time) towards the east from the Āhavanīya (-fire), (the Adhvaryu should), at the distance of the throw of a peg each time, (offer the offerings) to Agni, Soma, Savitṛ, Bṛhaspati, Tvaṣṭṛ and Vaiśvānara as described[2].

1. This is an alternative to the Sūtra 11. Thus these offerings

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can be performed without the interval of one month. ŚB V. 5.2.2 mentions this alternative but ultimately in ŚB V. 5.2.3-4, the alternative mentioned in the Sūtra 15 is preferred.

2. Cp. ŚB V. 5.2.2.

एवमावृत्तस्य चरवः सारस्वतपौष्णमैत्रक्षैत्रपत्यवारुणादित्याः॥१४॥

14. In a similar way[1], when he returns, there are paps for Sarasvatī, Pūṣan, Mitra, Kṣetrapati, Varuṇa and Āditya[2].

1. At the distance of the throw of a peg (in the reverse direction), each time.
2. Cp. ŚB V. 5.2.7.

षट्षड्वैकतन्त्रे॥१५॥

15. Or, he may offer six in one procedure[1].

1. This alternative is preferred by ŚB V. 5.2.3-4. For this Sūtra cp. ŚB V. 5.2.3-4.

पूर्वाग्निवाहौ द्वौ-द्वौ षण्णां-षण्णां दक्षिणा ॥१६॥

16. Two oxen who carry the first fire are the sacrificial gifts for each (of the two groups) of six (offerings)[1].

1. This is the gift if the alternative mentioned in the Sūtra 15 is followed. If any of the earlier mentioned alternatives is accepted, then rice-pap is the gift. For this Sūtra cp. ŚB V. 5.2.4.

अष्टापदीवत्पशुबन्धौ गर्भिणीभ्यां स्वगुणदक्षिणौ ॥१७॥

17. (Then, the Adhvaryu performs) the two animal-sacrifices by means of two pregnant (cows)–for which (cows) of the same qualifications[1] are to be given as the gifts–in the same manner as that of the pregnant Anūbandhyā-(-animal-sacrifice)[2].

1. viz. a pregnant and white-reddish for the first animal-sacrifice and a pregnant, spotted cow for the second. For the qualifications of the cows see the following two Sūtras.
2. This word *aṣṭāpadī* means a pregnant cow. The paradigme of that sacrifice is to be followed here. For this Sūtra cp. ŚB V. 5.2.8-10.

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श्येन्यादित्येभ्योऽदित्यै वा ॥१८॥

18. (In the first animal-sacrifice) a white-reddish (pregnant cow is to be seized) for Ādityas or for Aditi[1].

1. Cp. ŚB V. 5.2.8.

वैश्वदेवी पृषती मारुती वा ॥१९॥

19. (In the second animal-sacrifice) a spotted (pregnant cow is to be seized) for Viśvedevas or for Maruts[1].

1. Cp. ŚB V. 5.2.9.

तदन्ते केशवपनीयोऽतिरात्रः पौर्णमासीसुत्यः ॥२०॥

20. At the end of them (= animal-sacrifices) the Keśavapanīya (hair-shaving) (-sacrifice takes place), which is of the nature of an Atirātra and the Soma-pressing-day of which (takes place) on the full-moon-day (of Jyeṣṭha)[1].

1. Cp. ŚB V. 5.3.2-5.

उत्तरे च मासान्तराः ॥२१॥

21. And the following (sacrifices are also to be performed with their Soma-pressing-days on the full-moon-days) with the interval of one month.

व्युष्टिद्विरात्रः ॥२२॥ अग्निष्टोमातिरात्रौ ॥२३॥

22-23. (Thus there is the sacrifice called) Vyuṣṭi Dvirātra (a "two-day-sacrifice of the dawn") (in which there are following types of days) : Agniṣṭoma and Atirātra.

क्षत्रधृतिः ॥२४॥

24. (Then there is the sacrifice called) Kṣatradhṛti (wielding of the ruling power).

तमुभयत एके त्रिष्टोमज्योतिष्टोमौ॥२५॥

25. Some (perform) the Triṣṭoma (Agniṣṭoma) and the Jyotiṣṭoma (Agniṣṭoma) to the both sides of it (Kṣatradhṛti).

अभिषेचनीयाद्वा संवत्सरात्केशवपनीयोऽतिरात्रः सोमापवर्गः॥२६॥

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26. Or, after a year from the Abhiṣecanīya-Atirātra (-sacrifice) there should be the Keśavapanīya-Atirātra (-sacrifice) which will be the end of the soma (-sacrifices)[1].

1. Thus no need of performing the sacrifices mentioned in Sūtras 21-25.

उत्तरे शुक्ले सौत्रामणी ॥२७॥

27. In the following bright (fortnight) the Sautrāmaṇī (-offering should teke place).

व्रीहीन्विरूढाविरूढान्क्षौम उपनह्य क्रीणाति क्लीबात्सीसेन॥२८॥

28. Having tied the sprouted and unsprouted rice-corns in a linen (piece of cloth), (the Adhvaryu) purchases them form a eunuch by means of lead.

पक्त्वौदनं विरूढांश्चूर्णीकृत्याश्विभ्यां पच्यस्वेति (१०.३१) ॥२९॥

29. Having prepared rice-pap (of the unsprouted rice-grains) and then having made flour of the sprouted (rice-grains), he mixes (them) with *aśvibhyāṁ pacyasva...* (VS X. 31)[1].

1. Cp. ŚB V. 5.4.20.

सिंहवृकव्याघ्रलोमानि चावपति ॥३०॥

30. And he throws the hairs of a lion, a wolf, and tiger (into the mixture)[1].

1. Cp. ŚB V. 5.4.19.

पशुषु वा ॥३१॥

31. Or (he throws the above-mentioned hairs) in (meat-portions of) the victims (that are seized in this Sautrāmaṇī)[1].

1. ŚB V. 5.4.18, this alternative is mentioned but further, in V.5.4.19 it is rejected and the alternative mentioned in Sūtra 30 is accepted.

पुरोडाशधर्मा द्रव्यसामान्यात् ॥३२॥

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32. The characteristic features of sacrificial breads appertain (to the Parisrut-liquor); for their material[1] is the same[2].

1. viz. rice. 2. This view is rejected in the next Sūtra.

यावदुक्तं सौमिका गुणत्वात्॥३३॥

33. (The characteristic features for Soma are valid for the liquor) as far as they are directly mentioned, because they are qualificatory.

XV. 10.

त्रिपशुः पशुबन्धः श्वः ॥१॥

1. On the next day, an animal-sacrifice with three victims should be performed.

चतुर्थ्याम् ॥२॥ पक्वायां वा ॥३॥

2-3. Or on the fourth day, after (the Parisrut-liquor is) ready.

आश्विनोऽजः श्येतः॥४॥ मल्हाविः सारस्वती ॥५॥ ऋषभमिन्द्राय सुत्राम्णे ॥६॥

4-6. (The victims are of the following type) : a reddish-white he-goat for Aśvins; a ewe with teats in the dew-lap for Sarasvatī, (and) a bull for Indra Sutrāman[1].

1. Cp. ŚB V. 5.4.1.

तद्गुणाभावेऽजाः प्रथमो लोहितः॥७॥

7. In the abscence of (victims) with these qualifications, (there should be) he-goats (instead of all of them). (But in that case), the first (he-goat should be) red (one).

त्रियूपो वैकादशिनिलिङ्गात् ॥८॥

8. There should be either three sacrificial posts (or one post only) for there is a similar characteristic feature in (the animal-sacrifice in which) a group of eleven (victims is seized)[1].

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1. Thus when there are eleven victims, there can be either eleven posts (cp. VIII. 8.6) or only one post (cp. VIII. 8.27).

अग्नी वरुणप्रघासवत् ॥९॥

9. There should be two fires as in the Varuṇapraghāsa[1].

1. See V. 4.2-3. For this Sūtra cp. ŚB V. 5.4.21.

अवेदिर्दक्षिणः ॥१०॥

10. (But) the southern (fire should be) without an altar[1].

1. As against the Varuṇapraghāsa where there are two altars (see V.3.9-15). See ŚB V.5.4.21 where it is said, "They take up two fires; on the northern altar, they lay down the northern (fire) and on a raised (mound) the southern one..."

वपामार्जनान्ते कुशैः परिस्रुतं पुनाति वायुः पूत इति (१०.३१) ॥११॥

11. After cleansing (themselves of the priests etc.)[1] (that follows the ritual) of omentums (*vapāmārjana*-), (the Adhvaryu) purifies the Parisrut (-liquor) by means of Darbha-grass, with *vāyuḥ pūtaḥ*...(VS X. 31)[2].

1. For this cp. VI. 6. 28. 2. Cp. ŚB V. 5.4.22.

कुवलकर्कन्धुबदरचूर्णानि चावपति ॥१२॥

12. He throws flour of berries (called) Kuvala, Karkandhu, and Badara (in the Parisrut-liquor)[1].

1. Cp. ŚB V. 5.4.22.

ग्रहं गृह्णाति कुविदङ्गेति (१०.३२) त्रीन्वा प्रतिदेवतमेतयैव॥१३॥

13. He draws (either one) scoop (of Parisrut-liquor) with (the Puroruc beginning with) *kuvidaṅga* (VS X.32) or three (scoops) with the same (Puroruc)[1].

1. ŚB V. 5.4.23 mentions both these alternatives but prefers the first (viz. of one scoop). For this Sūtra cp. ŚB V. 5.4.23-24.

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समस्यानुवाचनम् ॥१४॥

यजेति च ॥१५॥

14-15. The summon for reciting the invitatory-verse and that for reciting the offering-verse should be given jointly[1].

1. for all the three deities viz. Aśvins, Sarasvatī and Indra Sutrāman. See ŚB V.5.4.24-26.

प्रथमस्यानु होममितरौ ॥१६॥

16. (If there are three scoops), then after the libation of the first, the libations of the other two (should be made)[1].

1. Cp. ŚB V. 5.4.27.

परिस्रुद्धोमो दक्षिणेऽग्नौ ॥१७॥

17. The libation of the Parisrut-liquor, is to be made in the Southern fire.

भक्षमाहृत्य परिस्रुच्छेषमासिच्य रुक्मवच्छिद्रं कुम्भं शिक्ये कृत्वोपरि दक्षिणस्य धारयन्त्स्रवन्तमुपतिष्ठते त्रिचैः सोमवतां बर्हिषदामग्निष्वात्तानामिति ॥१८॥

18. Having brought (the portion) to be consumed, (then) having poured the remaining Parisrut-liquor (into the pitcher), then having made the pitcher that has holes, like that of golden plate[1] (hang) on the sling, and (then) held it over the southern (fire), (the Adhvaryu) stands near the (pitcher which is) trickling through, worshipping (it), with the group of three verses of (ancestors) who have (drunk) Soma (i.e. who have performed Soma-sacrifices)[2], of (ancestors) who sit upon the sacred grass[3] and of (ancestors) who have been consumed in (by) the fires[4].

1. i.e. either nine holes or hundred holes (See. XV. 5. 27).
2. VS XIX. 52-54. 3. VS XIX. 55-57.
4. VS XIX. 58-60. For this Sūtra cp. ŚB V. 5.4.27-28.

हवींषि निर्वपति सावित्रवारुणैन्द्राणि यथोक्तं पशुपुरोडाशार्थे॥१९॥

19. (He) pours out (the oblation-materials) for the

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oblations to Savitṛ, Varuṇa and Indra as described, which serve for the sake of animal-sacrificial bread[1].

1. Cp. ŚB V. 5.4. 29-32.

नपुंसको दक्षिणा रथवाही वा वडवा ॥२०॥

20. A castrated bull or a mare which carries a chariot is the sacrificial gift[1].

1. Cp. ŚB V. 5.4.35.

सोमातिपूतस्याप्येषा ॥२१॥

21. This offering (viz. Sautrāmaṇī) (can be performed) for one purged by Soma also[1].

1. Cp. ŚB V. 5.4.33.

अनुयाजान्ते पशुपुरोडाशार्थैश्चरत्याश्विनेन प्रागवदानेभ्यः॥२२॥

22. (In that case), at the end of the After-offerings (anuyājas), (the Adhvaryu proceeds with those oblations)[1] which are for the sake of animal-sacrificial-breads and before the cuttings (of hearts etc.) he proceeds with (a sacrificial bread) for Aśvins[2].

1. mentioned in Sūtra 14. 2. Cp. ŚB V. 5.4.33.

हविर्भिर्वाश्विनाभावस्तु ॥२३॥

23. Or (he may proceed) with the oblations (before the cuttings of the hearts etc.) – but (in that case, there should be) abscence of (the sacrificial bread) to Aśvins[1].

1. ŚB V. 5.4.33-34, both the alternatives (mentioned in Sūtras 22-23 are given but the earlier is rejected in favour of the latter). For this Sūtra cp. ŚB V. 5.4.4.34.

राजसूययाजिनः कर्मापवर्गे वा सौत्रामणी ॥२४॥ त्रैधातव्यानुपूर्व्ययोगात् ॥२५॥

24-25. For one who is sacrificing with the Rājasūya, there should be at the end of that rite either Sautrāmaṇī or the Traidhātavī (-offering)[1] because of the sequence (in the Brāhmaṇa)[2].

1. For this see XV. 7. 29-34.
2. In ŚB V. 5.4.1ff, Sautrāmaṇī is dealt with and ŚB V.5.5. 1ff, the Traidhātavī is dealt with. Thus the Traidhātavī can legitimately be at the end.

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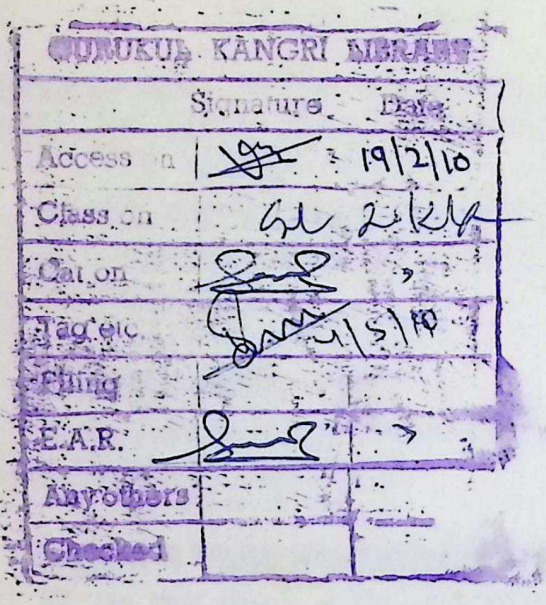

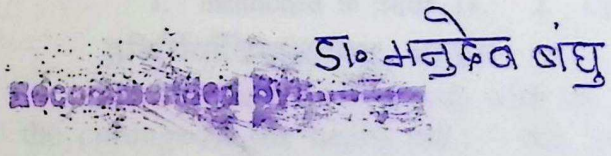

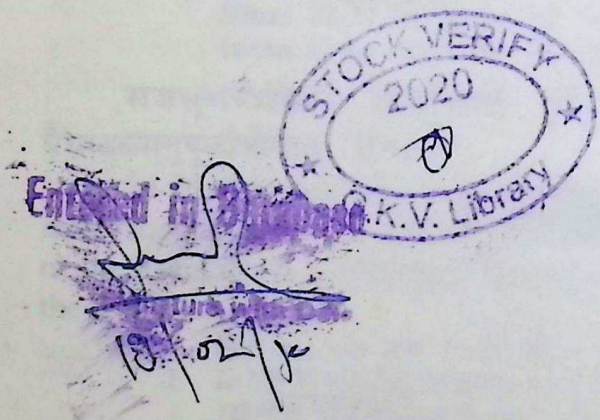

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